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ABSTRACT

This handbook was prepared from presentations made at an inservice workshop for teachers in Nova Scotia, Canada on multicultural education. In an introductory article, Paul Robinson describes his personal experiences in trying to prepare a multicultural curriculum, and the participation of members of Canadian ethnic communities in that activity. In the succeeding essays, Gil Scott explores the historical development of Canadian multiculturalism and multicultural policy; James Morrison examines the multiethnic composition of Atlantic Canada and Nova Scotia as a result of immigration; P.A. Johnstone examines educational implications of multiculturalism and educational approaches used in Nova Scotia; Gerald Boudreau identifies teacher characteristics and policy needs essential to effective multicultural education; Judith Gold outlines family, community, and socioeconomic factors that affect students and their learning; Van Roy Tobitt discusses the prerequisites of effective teaching and characteristics of effective teachers in a multicultural context, and briefly describes some models; Mavis Burke explores the value implications of children's books: and Terence Donahoe expresses the Nova Scotia government's concern with inclusion of human rights and multicultural concepts into the curricula and teaching practices. Finally, Rod Campbell synthesizes the various presentations. A bibliography of materials on Canadian multiculturalism is included. (Author/MJL)

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# Multiculturalism:
## A Handbook for Teachers

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# Foreword

Ten years ago, the Government of Canada in a statement by Prime Minister Trudeau, declared Canada's policy on Multiculturalism. In so doing, the government was not creating something new, but simply recognizing that which had for some time been the Canadian reality.

Even so, a decade later, many Maritimers still see multiethnicity as something alien to this part of Canada. This book should not only dispel that notion, but provide many useful insights for teachers and others about the implications of living and teaching in a multicultural society.

The NSTU is proud to have undertaken this project. We appreciate the active support of the Nova Scotia Department of Education, the International Education Centre, the Nova Scotia School Boards Association and the Department of the Secretary of State. I should personally like to commend and thank Glenn Taylor, Peter McCreath and the others who have contributed to make the NSTU Multiculturalism In-Service project a success.

**Harold P. Doucette**
President, NSTU

August, 1981

# Introduction

Each year, Nova Scotia becomes a more multi-ethnic community. However, are all Nova Scotians aware of this fact? Even if so, are they aware of the implications of living in a multicultural society and do they welcome this evolution as an exciting development in the history of our province?

It could be argued that no single group has a greater impact on the attitudes and understanding of a community than do public school teachers. Teachers daily influence children in a variety of ways — whether they or their students realize it or not. Students go home and influence their parents. Thus, if one aspires to sensitize Nova Scotians to the implications of living in a multicultural society, there is no better means than through teachers. If the beliefs and goals of the Nova Scotia Teachers Union with respect to multiculturalism (see Appendix) are to be manifested in practice — in what happens in the classroom to students and through them to their parents — then the first step is to plan and implement a program targeted at sensitizing all teachers in the province.

During the 1980-81 school year, the Nova Scotia Teachers Union, in cooperation with the Ethnic Services Division of the Department of Education and the International Education Centre of St. Mary's University, undertook a three-part project aimed at sensitizing all teachers in Nova Scotia to the implications of teaching in a multicultural society. In addition to contributions from the three sponsoring agencies, significant funding was received, not only for the project, but for the publication of this book, from the Department of the Secretary of State.

The first step in the project was the holding of a provincial In-Service Workshop at which fifty-five teachers were trained as in-service leaders. The second step is the preparation of this Teachers' Handbook which will be made available to every teacher in Nova Scotia and the third and most ambitious step in the project will be an attempt to hold in-service sessions in all areas of the province targeted at teaching teachers about the implications of teaching in a multicultural society.

This Handbook has been prepared from presentations made at the In-Service Workshop which was held in Halifax during March of 1981. The book is intended primarily to be used as a resource book at in-service sessions. However, it is our hope that teachers and other interested persons will find it both edifying and

interesting reading on its own.

As editor, I would like to acknowledge and thank the various authors for their contributions; my secretary, Mrs. Rose O'Brien, for the many administrative tasks she has performed for the project; Mrs. Jean Gillis, for typing the manuscript; Mr. Samuel S. Baney, Multiculturalism Officer with the Department of the Secretary of State, for his support and assistance; my colleagues and the administrative and support staff of the NSTU, for their assistance and support of the project; Mr. Harold Doucette, President of the NSTU, for his support and commitment to the NSTU's Multiculturalism Program; Mr. Richard Rogers, Production Editor of the book; Mr. Paul McCormick, NSTU Graphic Designer for the art work and layout of the book; and the members of the Planning and Editorial Committee: Glenn Taylor, Chairperson; Lorraine Berard; Eric Cowan; Tony Johnstone and Jim Morrison.

**Peter L. McCreath**
Editor

# Prologue

**Paul Robinson**

# Multiculturalism: The Curriculum, the Community and the School

In a vague, ill-defined way a topic like this one has been darting in and out of my mind for over six years. Having left the Department of Education in Yellowknife in the summer of 1974, I have frequently retraced my steps during the five year period 1969-74 when I had the once-in-a-lifetime experience of preparing a comprehensive primary to grade nine curriculum for the schools of the Northwest Territories. I have wondered about the possibility of extracting observations and lessons learned from that period and the years following that might be of benefit to others engaged in similar developments and sharing similar concerns. Fortunately for me the opportunity to do this has now presented itself.

In a highly personalized way I am going to attempt the following: the identification of some of the problems encountered in trying to prepare a multicultural curriculum; an elaboration on the participation of the community in this work; a résumé of the impact this work had on the schools; and a "warts and all" summary of what I think was accomplished. It is unnecessary to add that although my references are predominantly drawn from my involvement in the North and on-going work with native peoples, I obviously think that it is possible to generalize from these particulars to multicultural education in a wider sense.

## Problem Areas

To begin at the beginning, it is not unduly unfair to admit that in 1969 "multiculturalism" meant almost nothing to me. The word itself had barely entered my vocabulary. My Truro, Nova Scotia roots, combined with schooling and a university education that managed to avoid teaching me anything that might be legitimately termed Canadian sociology, left me with only the most superficial understanding of the complexities of our society. I was

aware that, like ancient Gaul, the population of the N.W.T. was divided roughly into three parts: Indians, Eskimos (the preferred word "Inuit" was foreign to me) and whites ( a term that included people from the West Indies and Asian countries who clearly were not). It was after living in Yellowknife for some months that I became aware of individual Indian nations including the Dogrib, Slavey, Loucheux, Chipewyan, and Hare. Concurrently, I learned the difference between status and non-status Indians and the fact that the Inuit, whose homelands stretch from the north slope of Alaska to Baffin Island, are not an homogenous group. It was a couple of years before the individual characteristics of the people penetrated my mind. For far too long, I had been paying lip service to questions of identity and nationhood, but, in effect, I was a prisoner to my background. Physical differences I could recognize, but cultural considerations eluded me. Chipewyan and Dogrib were all the same, a fundamental error that was brought to my attention the hard way. But I am getting ahead of myself.

How do you and I overcome the restrictions of our backgrounds, assuming that we share similar limitations in our educations and personal experiences? I sought answers in two ways. I tried to read as much as I could about the North and especially books that dealt with the people, their histories, languages, cultures. More specifically I tried to find items that had been authored by northern residents, not a particularly easy task. Community newspapers came to my rescue the "Keewatin Echo", the "Snowdrift News" and the "Drum" among them. My concern was to find letters to the editor written by mothers, fathers, or a chief that would give me an inkling of their views of the schools in their communities. In a sense this part of my northern education was relatively easy. I was quite accustomed to digging out information in this manner. All that was required was time and the inclination to learn. Eighteen years of schools and universities had left that much of an impression! My other approach was infinitely more difficult, although expressing it may leave the opposite impression. I had to learn to become a listener. It was at this point that I started to grasp something of the profound significance of cultural differences. My background provided an insecure footing for tolerating unbearable lapses into silence. Initially something invariably nagged me into filling the voids with aimless chatter. Neither had I any experience in trying to read facial expressions. Touching, clasping a newly found friend, or establishing acceptable distances between speaking partners were other aspects of communication outside my frame of reference. All people communi-

cate in the same manner, don't they? Early in my experience as a civil servant sitting in an office in downtown Yellowknife, I had to try to overcome the uneasiness I felt when small groups of young Indian men and women would drop in unannounced just to see what I was about. My impulse was to talk, to get tea, to show them what I was doing — almost anything but endure the silence of another's company and to wait for the moment of speaking. It struck me then, as it does now, that those early sessions were my first glimpse into myself and what made me tick. Subsequently through travel, I was able to visit more people on their home territory. Meeting people in the environment with which they feel most familiar deepened my understanding of their interests and views on life in general, and schools in particular. This is a point not to be passed over lightly. I find this basic truth is pertinent today when I leave the surroundings of Halifax and travel to Eskasoni or Trenton. Visits also gave the local people a chance to size me up away from the trappings of my office and the things most comfortable and familiar to me. My first brief insight into the importance of crossing the line that separates my world from that of many of the people I work with occured on a Peigan reserve in Southern Alberta. In my job as principal I had been disciplining children the easy way — sending them home. It eventually dawned on me that taking a student to her home and meeting her parents might be more beneficial for both of us than by simply handing out one more suspension. A small gesture but one that left an impression on me and, I hope, on them.

Reading, visiting, listening, travelling take time. For me this is a vital consideration. I am convinced that any serious attempt to work in the multicultural sphere is both time consuming and emotionally exacting especially in the initial stages. People of other cultures and experiences needed time to make their assessments of my purposes. Was I one more "do-gooder" entering their lives with hopefully good intentions but only for a fleeting moment? Would I stick it out, see things through? Would I manipulate people in the direction that the governments (Federal and Territorial) intended? Was I one more "romantic" smitten temporarily with the last frontier? Again, at the outset I was hardly familiar with these questions let alone being sure of my answers. What I failed to realize was the historic significance of these concerns. Native peoples, like numbers of others in our society, have seen people like me before. They have been "down the road" so to speak and, although I could rationalize that my objectives were honourable, what evidence did northern people have to make their judge-

ments? Time would tell. Although I was undoubtedly impatient to get on with my job (ie. preparing a curriculum) the time factor turned out to be a godsend. I was forced to reassess over and over what little I knew about my own values and the attitudes and beliefs of the people around me. At one point in this period a respected Indian leader was interviewed on the northern service of the C.B.C. and his remarks were approximately as follows:

> *Paul Robinson poses the biggest threat to Indian people that we have seen in the north for a long time.*

He elaborated that traditionally his people had no difficulty in dealing with white bigots, particularly if they worked for the government! Now they were confronted with someone who didn't seem to be prejudiced, who in fact seemed to want to be helpful. This presented a confusing situation. How could the native people deal with me?

This experience had a shattering effect. I seemed to be back where I had started. It took even more time to regain my confidence and to go through what at times was like a mental wringer in trying to move across cultures. (You may be wondering to what length of time I am alluding — about two years in total.) You may also wonder about the officials who employed me. How did they tolerate my on-the-job-education? In bureaucratic fashion I did have to engage in a lot of motion at the "office" during this period even if I knew that motion was not to be confused with productivity.

My personal deficits in cultural understanding were compounded by my naive faith in governments. Just a decade ago the winds of social change, if not yet gusting, were moving into the zephyr range throughout many aspects of Canadian life including education. I assumed, wrongly as it turned out, that the newly established Territorial Department of Education would be receptive to alternative approaches to education. The rhetoric of my initial interviews combined with an awareness of official statements to the effect that northern education must reflect the cultures of the people, fortified my notion that here was an opportunity to break new ground. Keeping in mind the tenor of that era, the early 1970's, I anticipated that the least of my worries would be found in government circles. My mistake was in failing to recognize and understand the power of the minority non-native population. I blush now to admit that I was suffering from a textbook view of democracy. The idea that I could be in Canada yet living in a decidedly colonial situation never crossed my mind. I was soon to

learn the realities of paternalism — "readiness"(as in: the native people are not ready to assume responsibility), and the subtleties of assimilation. To say that I was not politicized at the time is to understate the case. I was living in a fool's paradise.

The turning point was the language question. Critical to cultural identity is the preservation and strengthening of indigenous languages. Language transmits the culture. Language is also the most prized possession of any people, in particular those who are threatened by cultural obliteration and extinction. In a hazy way I was growing familiar with linguistic concerns although it is necessary to add that my university education had not introduced me to the possibility that languages were an essential ingredient in historic and contemporary social issues. More practically it seemed clear that in a school situation where the majority of children arrived in the classroom speaking a language other than English it would be common sense to teach them in their mother tongue. In gradually increasing amounts English would be taught specifically as a second language employing the strategies and concepts tried and tested in various parts of the world. My common sense idea ran headlong into the immersion school of thinking. "The only way these people can be brought up to the level of the rest of us is through immersion." Athapaskan and Inuktitut, the major families of northern languages should be used sparingly, if at all. The native languages were seen as a part of "cultural inclusion", a small percentage of time that might be spent weekly to introduce children to their cultural heritage. Clearly languages and cultures were not to be confused with more important things like the "3 R's" which were to be taught in English and to employ learning materials imported from the south, including the U.S.A. and Britain. For five years the question of the rightful place of language in a culturally based curriculum was a hanging cloud on the education horizon. The one solution seemed to be the evolution of a broadly based network of supporters within schools and communities that would work for common objectives without direct interference by government officials. As shall be seen, this strategy was only moderately successful. Language and culture did become focal points for media and public attention. The insight gained into what the Territorial administration was prepared to accept by way of altering the status quo was invaluable preparation for the curriculum work that followed.

## Community Involvement in Curriculum

Two years of learning the ropes left me with one important impression. It would be impossible to navigate the type of northern curriculum that seemed desirable through the maze of governmental bureaucracy without destroying the intent of the program. The gulf between what the senior administrators publicly said they supported and what they were prepared to implement and back was too wide for me to bridge. The politics of community life also had to be weighed. In the Mackenzie valley area the "whiteman's" education had a much longer history than in the eastern or high Arctic regions. Major concentrations of non-native peoples made it highly unlikely that a distinctively northern curriculum would be supported. For decades this part of the N.W.T. had developed close ties with the Alberta provincial curriculum. A marked departure from past practice would seem to raise more problems than it would solve. The majority Indian population was then entering the preliminary investigative stages that would eventually result in the establishment of the Dene nation and the Berger Inquiry into the proposed Mackenzie valley pipeline. Rightly or wrongly my impression was that a comprehensive kindergarten through grade six curriculum handbook would have to be prepared by a small group of us working within the Department of Education and then presented to the education authorities as a fait accompli. In the space of approximately 18 months a curriculum encompassing 10 subject areas was written, published and distributed. That much was accomplished in an autocratic way. The fall-out from this approach was not long in coming. Government officials took exception to aspects of the philosophy espoused, especially in the area of illustrating contrasting attitudes and values between native and non-native peoples. The emphasis on teaching in the mother tongue was rejected in the western Arctic from Fort Smith to Inuvik. A series of a dozen workshops were held across the North as a means of inviting community and teacher reactions. This unforgettable experience made it possible for the complete Handbook to undergo extensive revision prior to its re-issue as a quasi-authorized program.

While this "curriculum from the top down" approach was being undertaken a parallel development was underway. Through visitation and word-of-mouth the information circulated to the effect that the curriculum division was interested in preparing books for school use, authored, illustrated and published in the North. A casual meeting with a Roman Catholic priest led to an

introduction to a young Dogrib woman, Virginia Football. A similarly casual acquaintance led to meeting Jim McDiarmid and eventually to a Chipewyan artist, Bob Abraham. The combined talents of these individuals, plus the cooperation of additional local artists, culminated in the publication of the "Dogrib Reading Series", a 23 volume set of children's books combined with three teacher's handbooks. The process of involving local talent in this manner, and using a Roneo Gestetner with colour attachments as a means of printing, was a new one for all concerned. It was a matter of learning by doing, of seeing what would work, and what would meet with teacher and student approval. The response was similar to that accorded the elementary Handbook. These locally prepared items were a remarkable departure from past practice. As such, especially in the communities of the western Arctic, they were often less than warmly received either by teachers or non-native parents. As one elegantly dressed woman in Hay River put it to me at a public meeting, "if I had known that my children were going to read about Indians in the school I would never have moved here". And I thought that bigotry of this dimension only happened in other countries. My smug Canadian attitudes were quickly changing.

Despite the criticism and protest, the publication of one series of books, amateurish though they were, had an extensive snowball effect. Inuit and Indian people, many of whom I had never met, slowly but surely came forward with their book ideas. I border on the passionate nationalist when I recount what it means to people, native and non-native alike, who for perhaps the first time in their lives see a practical affirmation of their own abilities. In many parts of Canada including the North there frequently is the expressed attitude of inferiority — that writing, illustrating and publishing a book, a magazine, a picture set, an audio-visual series is something for the experts. The "experts" are synonomous with the handful of multinational publishing companies which monopolize the textbook/library marketplace. Accidentally, the development of northern learning materials taught me how necessary it is to demolish that myth, not just in education, but in the limitless number of ways that impinge upon our lives. When given the opportunity, interested and creative individuals emerged from many walks of life to become involved. The Dogrib materials prompted a Chipewyan couple to volunteer their collection of historical items, local history from south of Great Slave Lake. An Inuit artist from Whale Cove, located on the west coast of Hudson's Bay, filled an art tablet with his drawings and Inuktitut text

written in syllabics. A five volume bilingual series resulted from his initiative. Elderly Inuit residents from a Baffin Island settlement contributed their pencil sketches of traditional ways of hunting, trapping and fishing. A picture set, "Piqsaaq", tools of the Inuit, resulted. A companion set dealing with the flora and fauna of the North was prepared after a chance meeting with two young Inuit artists. In total, over a five year period, one new item came off the printing press every other week, much of it in colour, some of it in two or more languages and virtually all of it created by individuals who wanted to see their stories, histories and perceptions in print. (It is a mentally exacting experience to pause now and then and think about what it must be like never to see any aspect of your culture, language or heritage in a book or other permanent form.) For many Canadians that is a common experience, and one they have come to believe is as immutable as the laws of nature. A community involvement approach to learning materials development can help to change that attitude.

Community involvement also made its presence felt in the preparation of the grades seven, eight and nine curriculum Handbook. Four years of work, as thus far sketched in the preceeding sections, suggested strongly that the curriculum directon should be determined by a cross-section of northern opinion and not confined to the curriculum personnel. A series of school and community visits led to the convening of a week-long conference to which community, school and organizational representatives were invited. The objective was to examine the direction of the elementary curriculum and extend it into the next three grade levels. The conference revealed the divisions separating northern peoples. Indian and Inuit representatives argued for a curriculum relevant to their homeland, one that reflected the northern environment. The non-native contingent argued as strenuously for a curriculum that would reflect what they knew best, the south. Behind the division of opinion rested the concern that a change in northern education was identical to the lowering of standards. It is a firmly implanted attitude among many segments of the non-native population that the norm of all activity is found in the provinces. It is a part of the Canadian psyche that seems to imply that an individual can move horizontally east to west and vice versa and provincial standards of excellence will not interfere. Make the move vertically, south to north, and the non-native mind goes into reverse. The north is the frontier and the civilizing influences of the south take on a renewed importance. Attempts to cross this bridge continue relentlessly. The curriculum conference eventually

succeeded in unanimously supporting the native position. In reality this support proved to be ephemeral, contrived to paper over the all too obvious differences between the two groups.

If the conference decisions lacked lasting substance the process of bringing the two groups together had considerable importance. The strength of the native position forced the realization that northern education could no longer be viewed as a one way street leading to total assimilation. (Within a couple of years several of the native participants were playing equally strong roles in Berger Inquiry hearings and subsequently have continued their struggles for recognition, through the Dene nation, to the present). In addition, from my point of view, it proved to be useful to mention the tacit approval of the non-native group in dealing with the reactionary elements within the Department of Education and the Territorial administration. Minimally, the accusation that a one-man band was at work seeking to subvert the existing system could be countered. (During these years an ongoing attempt had been made to cultivate support for the curriculum initiatives from reputable organizations and individuals outside the North. Although the tedious argument concerning declining standards continued indefinitely, it was beneficial to be able to document the support of the Canadian Home and School/Parent-Teacher Federation and the Hon. Jean Chrétien. In the latter case appearing before the Parliamentary Committee on Indian and Northern Affairs the Minister made direct reference to the encouraging curriculum developments in northern education and the interest his officials had in watching these endeavours and the anticipated positive results.)

Meanwhile, it was necessary to translate the conference decisions into another comprehensive publication that would provide curriculum details for all junior high subject areas. Committees of teachers and community resource persons were struck to prepare the individual subject guidelines. Two environmentalists were employed to oversee the writing of the various chapters to ensure that the common theme of "people and their environment" was consistently maintained. A year of feverish activity resulted in the introduction of "Learning In the Middle Years" to all schools in September, 1973.

## Impact on the Schools

The spectrum of reactions to these developments ranged from antagonism or, in the majority of cases, indifference to qualified endorsation.

At the outset I was puzzled. I thought I was reading the situation correctly: teachers meant it when they requested relevant northern content in their classrooms. Administrative hostility at the superintendent and principal levels in the western Arctic I expected. Teachers were another matter. In time my perplexity shaded toward frustration and even hostility. In too many instances it seemed that the more we accomplished in terms of preparing and publishing materials the less impact we were having. Simultaneously, I found my loyalties increasingly shifting from my ingrained value system to the uncertainties of searching for alternatives I thought were defensible. More often than not my personal upheaval was bringing me into open conflict with the entire government apparatus. I was more comfortable sitting in the coffee shop of the Eskimo Inn in Inuvik listening to native leaders like Nellie Cournoyea or George Erasmus than I was attending Departmental meetings trying to decide if Indians should be sent to Victoria to take a course in oil burners. To a remarkable degree I was becoming my own worst enemy, and my effectiveness as one person trying to work within the system to the advantage of the native peoples was rapidly diminished. In a practical sense, I was confusing the forest with the trees. I was allowing myself to be caught up in daily skirmishes to the detriment of my overreaching objective — the implementation of a different approach to curriculum and materials.

I failed to see at the time my monumental mistake. I regrettably assumed that the impact on the schools was negligible because teachers were indifferent. It was at least a year after the fact, when I had returned to my native Nova Scotia, that I realized that many teachers were quite confused by what had been thrust upon them. Far from being indifferent, or worse still hostile, they were ill equipped to understand what was expected of them. As one example of a false assumption on my part I assumed that teaching English as a second language was a familiar concept to primary and elementary teachers. Until that time I thought that teacher training institutions had incorporated linguistics as a regular part of their teacher education programs. (It was another part of what now strikes me as my bewildering innocence to assume that Canadian teacher education was reflecting the needs of Canadian society in its courses, resources and research.) Too late I realized that it would have been miraculous for any but a tiny dedicated minority to pick up on the language ideas basic to the elementary curriculum. What in effect was transpiring was that a new curriculum would be viewed in most cases with polite interest, sometimes

a burst of enthusiasm, but in the long term the teacher would relapse into what he/she knew best — the curriculum of southern Canada. Given all of the cultural adjustments the teacher had to make to living and working in an isolated northern community it was logical to expect this reaction. I did not fathom this at the time. Similarly, I could not understand the reluctance to use locally published learning materials. In several instances I would visit a school and discover that the recently unpacked items were gathering dust in the closet while the Ginn readers were being pursued with a diligence only a Nova Scotia teacher could appreciate. Why? The content of the southern materials were totally irrelevant to the North and even to Canada itself. Surely an authentic collection of Copper Inuit legends, "Tales From The Igloo", could at least be read to the children. Could not the "Dechinta" picture series be used for something more than classroom decoration? Teacher manuals were available but mostly unused. Why? I failed to reckon with the influence of teacher education and past classroom experience. Multinational educational publishers are adept at using the university setting as a valued means of indoctrinating potential customers. Their materials are the most likely models employed in teaching the teachers the reading methods, the social studies inquiry approach, concepts in science or activity centred mathematics. A northern item, by appearence alone, did not measure up to these models, these standards of "good" books. The best one could hope for is that some items might be used as supplementary materials, a category not to be confused with hard cover, colourful, glossy paper textbooks. Breaking those mental sets eluded me. It confirmed in my mind then, as it does now, that throughout Canadian education we have permitted universities to reduce us to the level of cultural mendicants in our own land. The definitions of what constitutes excellence in this one sphere of activity, the publication of Canadian materials, are set by a small number of influential companies. We largely accept the definitions, we aquiesce in the face of university indoctrination in teacher education programs and then we are puzzled, as I was, as to why it is we reject our own cultural expression. The answers are as apparent as their implications for the future of Canada are pervasive. North and south we have sold ourselves to the cultural industries of other countries, a fact repeatedly documented, from the time of the Massey-Lévesque Royal Commission on the Arts, Letters and Sciences in 1950, to the present Applebaum-Hébert Commission.

## Summary

It was an eerily cold March day in Inuvik. The sun, like an ivory ball, was suspended over the southern horizon shrouded in an opaque blanket of ice fog. I had just checked into my room at the Eskimo Inn. A newly-minted colour television set was positioned in the corner. Absentmindedly, I pushed the instant-on button. Immediately, I was transported to a gardening scene in urban Vancouver. The topic for the day was rhododendrons! Culture shock. The phone rang. The desk clerk informed me that I had a visitor. "Who?", I inquired. "An Indian, Jim something", came the reply. (I never have gotten used to the manner in which non-native people refuse to bother with names of Indian and Inuit peoples, almost as if they were non-persons.) Moments later Chief James Koe of the Loucheux people entered my room. We were stangers. I tried to put a tight rein on my inclination to say, "Hello, how are you, good to see you", and wait for the important things to be said. The Chief was an older man, small in stature and slight of build. His leathery, wiry appearance spoke volumes for his northern experiences. Eventually we got to the matter at hand. From a paper bag the Chief pulled out a well-worn book. He handed it to me. It was a case bound edition of *A Grammar of the Tukudh Language*. I thumbed through it in silence, uncertain as to what I was looking at or what was expected of me. I was aware of the Kutchin language, a branch of the Athapaskan language spoken in adjacent areas of the N.W.T. and the Yukon, *Tukudh* was an unknown. Chief Koe wanted to know if more books like this one were available. "My people want them", was his brief comment. I misunderstood. I thought I was being asked to buy copies of the book, but the 1911 publication date implied that a purchase would be unlikely. I said I would see what could be done. Returning to Yellowknife with the Chief's book I contacted a local printer to see about a reprint. With erasers, tape and typewriter correction fluid the original copy could be prepared for reproduction. A letter to the Society for Promoting Christian Knowledge in London, England confirmed that the copyright had expired and that infringement was not a problem. Weeks later 500 copies of the *Grammar* came off the press. My government conditioning suggested that the books should be distributed immediately, but where, to whom? I had met Chief Koe once. Would he remember? At about this time I paid a chance visit to the lobby of the Yellowknife Inn. To my surprise the Chief was standing there with his fellow Chiefs from the Mackenzie valley. At least I thought I recognized him. He

was wearing a suit given to him by the Federal government as a part of the annual treaty payment, an ill-fitting navy serge outfit with red stripes running the length of the pant legs. I waited for him to recognize me and then mentioned that I had the books. I ran to my office and retrieved a copy. The Chief's reaction overcame me. He looked through me and in a gesture that will remain with me always, he seemed to bow his head.

One incident like that transports me into the deeper side of multicultural understanding and work. When I look back upon it the request was simple enough. The language of the Loucheux people was dying. A *Grammar* placed in every home might turn the tide for a time. In the scheme of government activities it was a drop in the budgetary bucket. For Chief Koe and his people his language and culture were and are everything. The plus side of my personal multicultural ledger mainly is comprised of the Chief Koes. Trying to meet a few of their needs is the reward. More than this by involving community people in the education of their children it seems to be possible to give back to people a little of their pride and self-confidence. I have often thought of that proverb of giving people fish and you feed them for a day. Teach people how to fish and they will feed themselves for a lifetime. Multicultural approaches to education should provide similar lasting understanding and skill. The preparation of a book, the collaboration necessary in developing a curriculum provide those opportunities. Once people learn something of how an education system works, how their ideas can be brought to life on the screen or the printed page you have provided knowledge that no one can eradicate. You have opened a door to self-reliance. Conversely, hide behind the façade of bureaucracy, dictate rather than listen to what is being said, exploit people by taking their thoughts to use for your own self-serving purposes and you leave people in a dependent state. The choice is ours. I do not for a moment believe that a published book or the most carefully designed multicultural curriculum handbook are the ends in themselves. It is the process of working together, of trying to walk in another's moccasins, of placing one's own good fortune in the hands of others that should be the essence to our collective activities. The books and other items are the examples of what can be done. They are models that will inspire confidence in those of us reluctant to try our hands at becoming self-sufficient. In the North, as in the provinces like those in Atlantic Canada, my ledger of multiculturalism is an unequivocal summary statement of where I want to go and what I want to do. A similar path may beckon you.

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# Part 1: Multiculturalism: What's it all about?

Gil Scott

# Multiculturalism in Canada: Historical Origin and Contemporary Implications

When compared with other countries and civilizations, Canadian society is relatively young and may be considered to be still evolving. However, modern technological advances, especially in the field of mass communications, have shortened distances and provided increased knowledge and information which, in turn, increase people's expectations. We expect, for instance, to be able to project ourselves to the world in definitive terms like our culture and a national identity. We tend to lose sight of the fact that other countries have taken much longer in forging an identity. In our haste we have created for ourselves what is sometimes referred to as an "identity crisis". Multiculturalism has emerged as one piece of a puzzle which is still in the making.

To begin to understand where we are today, it is necessary to examine through what process and by what route we have arrived to where we are. In this process, we must go back further than the nearly 114 years since the creation of Canada, as a political entity, by the Fathers of Confederation and enshrined in the British North America Act. In order to fully identify ourselves as a people, we must go back to the very earliest beginnings. To do this, we must examine the growth of Canada's population. We must examine our initial settlements, the period of colonizaton, and the post-confederation process of immigration, and the impact of the various Immigration Acts and Regulations which have been enacted over the last century.

The first known inhabitants of this land we know call Canada were the ancestors of the Native people. Estimates of the first settlements range as long ago as 70,000 years. More reliable data tend to suggest a period of between 12,000 to 40,000 years ago. Even from those early times, the indigenous people were grouped into many nations, each with their own regional geographic

boundaries, their own language and cultural traditions. These people became very sophisticated in exploiting their environment to maximum advantage. Even today, they maintain a sense of a unique relationship with the natural elements which may defy our comprehension.

Although there is evidence of what we may consider to be exploratory expeditions as early as the 10th century, the period of colonization which was to become important began with the French Voyageurs of the early 17th century. Even here, it is recorded that a member of Samuel de Champlain's crew was a young Black man, Mathieu Da Costa, who acted as the interpreter between Champlain and the Natives. British colonial expansion into Canada followed, and may be said to owe its establishment to the influx of United Empire Loyalists. This period of colonization lasted for over two centuries and in the interval, the French and the British engaged in a series of conflicts and eventually worked out accommodations culminating finally in the Confederation of Canada in 1867.

It is significant to note that in the pre-Confederation talks, although the presence of other groups of people were recognized, they were not a part of the process. Hector L. Langevin is quoted to have said:

> *"In (the new) Parliament there will be no question of race, nationality, religion or locality . . . The basis of action adopted by the delegates to the Quebec Conference in preparing the resolutions, was to do justice to all — justice to all races, to all religions, to all nationalities and to all interests . . ."*

Similarly, the Native people, by virtue of treaties and agreements they signed with the British Crown, were already isolated from the mainstream and so, played no role.

With the birth of the nation in political terms, due to a number of factors the need for a larger population within the short time was identified. There was the fear of military aggression from the south, annexation of territories to the west, and a railway to be built. Government and its officials embarked upon an aggressive promotion of Canada as a destination for immigrants and a very active recruitment program was launched to serve the nation's interest. As a result, particular emphasis was placed on those who possessed agricultural and domestic skills. The sources most favoured were countries in areas such as North and East Europe.

The following statement summarized the position of the

Canadian Government:

> *"The policy of the Department at the present time is to encourage the immigration of farmers, farm labourers and female domestic servants from the United States, the British Isles and certain Northern European countries, namely France, Belgium, Holland, Switzerland, Germany, Denmark, Norway, Sweden and Iceland".*

In less flattering, although admittedly more colourful language, Clifford Sifton, then Minister of the Interior, justified this choice by contending that ". . . a stalwart peasant in a sheep-skin coat, born on the soil, whose forefathers have been farmers for ten generations, with a stout wife and a half-dozen children, is good quality".

The principle of selectivity in immigration operated largely by Ministerial directives and bureaucratic edict, albeit with implicit government sanction, but was not, up to that point, explicit in legislation. It was also during this period that Sir Wilfrid Laurier expressed his vision of the country in a statement often cited as the forerunner to the present multiculturalism policy. At that time Laurier said: "for here (in Canada), I want the marble to remain the marble; the granite to remain the granite; the oak to remain the oak; and out of all of these elements I would build a nation great among the nations of the world".

One could contend, if a little facetiously, that the hue and texture of the elements were made to vary very little and so the expectations were well within reason. Or, stated alternatively, a laissez-faire attitude to cultural retention may not have been significant since there was a certain assumed homogeneity. It was the Immigration Act of 1910 which expressly prohibited "the landing in Canada of immigrants belonging to any race deemed unsuited to the climate or requirements of Canada, or of immigrants of any specified class, occupation or character". This provision was interpreted and implemented in such a manner as to exclude non-white immigrants. A short while later, Prime Minister MacKenzie King stated that ". . . the people of Canada do not wish . . . to make a fundamental alteration in the character of our population".

Reference to the nature of the immigration practices serves to illustrate the fact that while the population was allowed (even made) to grow through immigration, there was a deliberate effort to preserve the duality reflected up to that point in the Constitution, and important institutions like the Parliament of Canada. In fact, our history shows that even duality was threatened at various

stages and suffered setbacks in Manitoba and Ontario.

It is probably closer to reality to suggest that while some degree of duality was accommodated, specifically in terms of language, the overwhelming tendency was toward a certain Anglo conformity and an almost slavish adherence to British customs and traditions.

The large-scale selective immigration continued until the outbreak of the First World War. Between 1896 and 1914 over three million immigrants arrived in Canada, at rates of over 1,000 per day. The peak was just before the war — 412,955 in 1913.

The rate of immigration slowed during the period between World Wars I and II, affected somewhat by the economic depression of the late 1920's and into the 1930's. Nevertheless, some immigration persisted, consisting mostly of displaced persons. The source countries remained relatively unchanged. Following World War II, the re-industrialization of Europe and North America fed by rapid advances in technology, created a demand for more immigrants to fuel the economic growth. A different kind of human resources was now required, that is, people with skills and experience adaptable to the technological age. International competition for this calibre of people increased and the search had to be widened into other areas. It was at this point that rapid increases in immigration occurred from Southern Europe and the Mediterranean countries.

By the early 1960's with Canadian participation in various international forums on human rights and fundamental freedoms, the continuation of a restrictive immigration policy could no longer be rationalized. Thus, new Immigration Regulations were introduced in 1967 removing restrictions based on race, colour and country of origin, and replaced by the "points system" where applicants were rated on formal education and work experience. This made it possible, for the first time, for large numbers of immigrants to enter Canada from South and South-East Asia, Latin America, the Caribbean, Africa, etc. Over the last half century as well, humanitarian concerns saw refugee movements from Hungary, Czechoslovakia, Uganda, Chile and most recently, Vietnamese, Cambodian and Laotian refugees from Indochina. We will have to await the results of the 1981 Census to get a better fix on the demographic profile of the present population, but the changing face of our cities cannot be ignored.

By 1971, when the Policy of Multiculturalism was officially announced, people of non-British, non-French, non-Native origins accounted for 26% of the Canadian population. In addition,

the demographic profile revealed approximately 75 distinct ethnic or cultural distinctions among us. Hence we can say that the post-W.W. II immigration has had the greatest effect in expanding the multi-racial, multicultural matrix which began with the Native Peoples. Still, one wonders whether the statistical facts of our population were enough to dictate an official policy of multiculturalism. Other measures had been taken, and services provided specifically to serve the immigrant population. In 1941, for instance, an Advisory Committee on Cooperation in Canadian Citizenship was established to advise the Government on the best means of encouraging a united war effort among the various ethnocultural groups which comprised the population. Out of this grew the Nationalities Branch in the Department of National War Services, and that Branch later became the Canadian Citizenship Branch of the Department of the Secretary of State.

Following the war and with the first Canadian Citizenship Act of 1946, the Branch concerned itself with easing the integration of immigrants into Canadian society. It encouraged them first to acquire, then to exercise the rights, privileges and responsibilities of citizenship. The provinces, through federal-provincial agreements, also participated in programs to ensure the provision of citizenship instruction and at least one of the official languages to immigrants. It would be tempting to conclude that the needs of immigrants were being met and obviously one did not need a multiculturalism policy to do that. That would be a fairly accurate conclusion. But, there were other factors: what were some of them?

The adoption of the Policy was the culmination of a series of developments in the early 1960's, most dramatically reflected in what is referred to as the Quiet Revolution in Quebec. On the international scene, there was the increasing tempo of the emerging political independence of former British and French colonies on the African continent. On the North American continent, the heightened consciousness of the Black population in the United States was probably the most significant influence.

At the same time Native peoples on either side of the 49th parallel were becoming more insistent in their demands on their respective governments and eliciting new considerations.

When, in the face of rising disquietude in Quebec, the government of Prime Minister Lester B. Pearson set up the Royal Commission on Bilingualism and Biculturalism, in 1963; the terms of reference were phrased initially in keeping with the persistent notice of duality —

*(to) inquire into and report upon the existing state of bilingualism and biculturalism in Canada and to recommend what steps should be taken to develop the Canadian Confederation on the basis of an equal partnership between the two founding races . . .".*

The expression of indignation by non-British, non-French ethnic groups was swift and emphatic and so the final terms of reference given to the Commission were expanded to take into account —

*"the contribution made by the other ethnic groups to the cultural enrichment of Canada and the measures that should be taken to safeguard this contribution".*

The government could neither dismiss the claims nor deny the many evidences of the contributions. In Nova Scotia, there are landmarks and regions which reflect the distinctive influences of many cultures. The Citadel was built thanks largely to the energies of a group of Maroons exiled from Jamaica; Lunenburg still mirrors its German roots; the Annapolis Valley is still home to the Acadians and their cultural traditions and art forms have won Canada international recognition. One need only cite Antonine Maillet who recently was awarded the Prix Goncourt. The Micmacs have subscribed their talents to the artistic landscape; an exhibition of Micmac art was recently on display in the National Museum of Man in Ottawa.

It can also be shown that many Canadians of various ethnic backgrounds have paid the supreme sacrifice in the service of their country.

But old habits are difficult to change. In spite of numerous representations made to the Commission, which emphasized the plurality of cultures, most of the Commissioners held on to the notion of duality. In Book IV of their Report, aptly entitled "The Cultural Contribution of the Other Ethnic Groups" it was stated that:

*"It is highly desirable that newcomers to Canada receive full and clear information about their new country . . . (they) should know that Canada recognizes two official languages and that it possesses two predominant cultures that have produced two societies — Francophone and Anglophone — which form two distinct communities within an overall Canadian context. . . . Immigrants, whatever their ethnic or national origin or their mother tongue, have the right and are at liberty to integrate with either of*

*the two societies."*

The implications were that the Commission recommended a reinforcement of the concept of duality although making some concessions to the contributions of the other ethnic groups and proposing some special measures on their behalf. The Government, in response, accepted and later formalized the linguistic duality (through actions such as the Official Languages Act of 1969) but announced instead, a policy of cultural diversity — Multiculturalism. It can therefore be said with a good deal of justification that the official adoption of a policy of multiculturalism was a political response to a social reality, nurtured by the history of immigration.

The stated objectives of the Policy of Multiculturalism appear in the text of Prime Minister Trudeau's statement to the House of Commons on October 8, 1971. The essential elements were: — to give official government recognition to the contributions of Canada's ethnocultural groups in the development of Canadian society; to encourage and support the preservation and sharing of the many cultural traditions present around us; to facilitate the respect for, and acceptance of minority ethnocultural groups as full and equal partners in the future growth and development of the country; and to explicitly define Canadian society as bilingual and multicultural. The Policy and its principles were stoutly endorsed by the leadership of all political parties in the Parliament of Canada. The overall response from the provinces was generally positive. Indeed, some provinces had already preceded the federal initiative in carrying out programs in keeping with the objectives of the Policy of Multiculturalism.

Implementation of the federal program is decentralized and is carried out by officials in the Multiculturalism Directorate in Ottawa and by officials in the Regional and Local offices of the Department of the Secretary of State across the country.

Although since 1971 the public response to the Policy and its related programs has been varied, indications are that there is growing appreciation for the vision of Canada as a multicultural entity. Criticisms have come from many sources. While some are obviously valid, some fall in the realm of semantics. A great deal of the criticisms, however, are the result of misperceptions of the Policy and a lack of knowledge about the scope of the activities undertaken and supported. Many opinions have tended to overemphasize the aspect of cultural retention, influenced perhaps by the highly visible and spectacular events, all assumed to be sup-

ported financially by the Multiculturalism Program. A full discussion of these arguments may be of interest at some point, but I would like to devote the remaining portion of this paper to the objective of the policy which seeks to break down barriers to full and equal participation in Canadian society.

In implementing the policy, two main thrusts have been identified and pursued. One concentrates on providing encouragement and support directly to minority ethnocultural groups so that through their own efforts they may work to fulfill their aspirations. The other is dedicated to influencing the development of a society which is understanding of, and sensitive and responsive to the needs and aspirations of minorities in the multicultural context. This latter strategy may be termed the majority one. It is based upon the realization that the degree to which minorities succeed in their struggle for recognition and equal opportunities is directly related to the willingness of the majority to make some accommodations. Accordingly, the ultimate challenge is to influence and foster positive attitudes among all Canadians, and to do this, the principal agents of socialization in the society must be co-opted. The process of education in its broadest terms becomes the key. As a result, much effort and some resources have been invested in working with mass media agencies and institutions, mainstream cultural agencies and institutions, and last but not least, educators and their organizations. In this area the primacy of the provinces has had to be respected but it has been possible to make some encouraging advances through the collaboration of educators and their various associations operating outside the sphere of provincial jurisdiction. Workshops like the one organized by the Nova Scotia Teachers Union afford an opportunity to exchange views and develop strategies toward the common goal of integrating the multicultural dimensions into the theories and philosophies of education, and into practical classroom applications.

A significant number of initiatives have been undertaken by the Directorate in Ottawa directed toward making progress for this common goal. These actions are based upon the conviction that the Policy of Multiculturalism is more than a narrowly defined cultural policy for a small segment of the population. Its true dimension embraces the social well-being of the nation and in its fullest interpretation, speaks to the positive interactions and enriching inter-relationships among Canadians.

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Dr. James Morrison

# The Multicultural Fact in Nova Scotia

The Bi- and Bi- Commission seems so long ago now. A simpler time when we were either English or French — spoke English or French and acted English or French; that way we could tell the good guys from the bad guys. After all we were either one or the other. Very Simple? Yes! But also very inaccurate. In the last decade the nation has modified one of those two definitions. We are now bilingual and multicultural. As definitions go this is not totally accurate but it is closer to what Canada truly represents —a nation of immigrants a nation of refugees or perhaps as one writer has put it a nation of losers. One quarter of the present population of Canada is of non-British and non-French origin. A century ago only nine percent was non-British and non-French. Migration to Canada in the last century has included peoples from over 80 nations.

Well, "We know all that!" you say. What about Atlantic Canada and specifically Nova Scotia? Can we consider Nova Scotia as multicultural? According to the Bi- and Bi- Commission, we would not even be considered as bi-cultural. But look around you. Don't we have different ethnic groups, different customs and various languages in our province? I would suggest to you that such is the case today and such has always been the case. Within our multicultural society, diverse sections have integrated, or assimilated or perhaps have remained outside what has become known as mainstream society for reasons of language, religion and culture. What were these diverse sections and what part did they play in Nova Scotia's past?

One hundred and twenty-five years ago the streets of Halifax would have echoed with the following languages: Gaelic, Micmac, some French, a bit of German and the various dialects and accents of English. One hundred years previous to 1850, English was definitely a minority language and the average Nova Scotian spoke French and/or Micmac. A mere century and a half before that it was Micmac and Micmac alone. They were not an ethnic minority then but a strong ingenious majority — "the owners of the soil".

The arrival of the French in the early seventeenth century

did not greatly alter the preeminent position of the Micmac in the province or the region. Each depended on the other to a greater or lesser degree — and a symbiotic relationship was established that benefitted both.

However, neither could avoid being affected by European tribal warfare. By the first half of the eighteenth century, the situation between the French and the English had assumed crucial proportions. By 1760, the French had been defeated and evacuated from the province and their allies the Micmacs made their peace with the new European overload — the English. They — the Micmacs — then receded into the forests — their homes.

Before this peace had been established, yet another European tribe had entered the province. Germans or as we know them foreign Protestants arrived between 1750 and 1753, about 2,000, and after spending a period of time in Halifax on Dutch (or Deutsch) Village Road they moved south-west and founded Lunenburg. There they settled and survived in relative isolation with their own faith, language and culture.

The English of Halifax had just nicely cleared out the French when the planters arrived. These were peoples of New England stock of Irish, Scots, and English descent who settled in places like Liverpool, Truro, Londonderry and the Annapolis Valley. In less than two decades the first of the losers began to trickle in. The American Revolution or War of Independence had proved, if nothing else, that absence does not make the heart grow fonder. From this conflict between 1776-1783, had come the remnants of the once loyal colonies, the flotsam of the once proud, once loyal British ship of state from the south of British North America. In short the Loyalists rich and poor, black and white arrived in Halifax, Shelburne, Truro, and the Annapolis Valley. Forty thousand came and Nova Scotia's population was doubled. Shelburne became the second largest settlement in all of British North America. Again different perspectives, various accents, different cultures added to the already diverse ethnic mix. It is important here to note that about ten percent of these migrants were Blacks, seventy-five percent of whom were free. They had won their freedom by fighting for the British against their former slave owners and they came to Nova Scotia to claim their rights to land and support — rights which they were to be denied. In response, many blacks departed for Africa in 1792 — a return to Sierra Leone on the West African coast to set up a new homeland. (Almost one-fourth of the Black population left for brighter prospects elsewhere.) As they were departing, the late eighteenth cen-

tury brought new migrants to Nova Scotian shores. This time human jetsam from the English possessions of Scotland and Ireland. In the former instance of Scotland, raising sheep had been perceived as perferable to "raising" men and where men and their families occupied grazing lands they would have to be removed. Thus there occurred what came to be known as the "Highland Clearances" and many of these Scots came to Nova Scotia. Why so far? As John Prebble puts it in "The Highland Clearances" in reference to the Scottish migrants —

> *"Once expelled from the glen then had occupied for generations it was of small consequence to them whether they travelled ten miles or four thousand. The loss was the same, the pain as great."*

They came as a defeated people, a people seeking refuge. They were followed or accompanied in some cases by the political/religious refugees of Ireland — a people that represent the first and last of England's colonized population. The Irish came for survival from the armed strife and later survival from the hunger that hounded the island like a deathly spectre in the 1830's. In addition to these refugees from economic and political circumstances, there were also racial refugees from the United States. With the War of 1812, Britain again offered freedom to American Black Slaves who would fight on the British side. Over one thousand Blacks smashed their chains, fought their masters and by 1815 as part of a spent and defeated force were in Nova Scotia seeking a new life in a cold and not particularly fertile land. They joined the loyalist Blacks free and slave at the bottom of the economic ladder. Their language, religion and some of their customs were similar to that of the majority society but there was one glaring exception. They were not white and therefore were believed to be inferior and unequal in a predominately white society. Thus they joined the other visible yet invisible minority — the Micmacs — as footnotes in the history of nineteenth century Nova Scotia.

The Acadians were yet another ethnic group that called Nova Scotia home. With the expulsion in 1755, many had fled and taken refuge in the forests. Those who managed to elude the English until 1762 were allowed to remain and they were joined by returning Acadians — refugee Acadians who could be removed from Nova Scotia but could not be made to forget their homes and heritage. This made them not French but truly Nova Scotian.

By 1800 many Acadians had settled between Digby and Yarmouth, an area hardly suited for their former rural existence, nevertheless there they remained and pursued a relatively isolated existence as very successful fishermen and farmers.

Let us pause then at Confederation and examine the ethnic components of our province. It is very difficult to divide the various groups into neat geographic packages. The various groups were often living in homogeneous units yet these units were diffused throughout the province. What were these groups in our province? A listing of them will surely dispel any notion that we were an uni-cultural province. The Micmacs, Scots, Irish, English, Welsh, Acadians, Germans, Jews (ca. 1750), Americans, and Blacks were the most predominant groups. To tabulate the rest would require considerable additional research. As we enter the first century of our transition from colony to province we can clearly see ourselves as a diversified people, in culture, religion and social customs.

Until recently, the history of Nova Scotia stops in 1867. It is as if time froze and we have remained a province of Tupper and Howe, an appendage to a greater nation, a centre of firsts in everything but economic development. Yet still there were many who wished to migrate and settle in the province. Industry in Cape Breton brought workers from Europe, peoples of Polish descent, Ukrainians, and Italians. Also West Indians and Blacks from the Southern United States moved north to Sydney to work in the mines. The depression and World War II halted large scale immigration.

Farmers from the Netherlands arrived in the first decade after the war as did many Germans both fleeing a war-torn Europe. The Chinese population was supplemented by refugees from Mainland China. The 1960's and 70's have brought exceptionally talented people from the West Indies, India, Pakistan, Uganda, Chile, and Czechoslovakia. Recently, over one thousand Indo-Chinese migrants came to Nova Scotia part of a larger migration of fifty thousand who came to Canada as a result of the war in Indo-China.

In this the second decade of our second century we enjoy a cultural diversity of over sixty ethnic groups from all over the world. A recent survey (1976) points out that there are almost eighty-five hundred native peoples, over one thousand, five hundred from Germany, one thousand, two hundred of Italian extraction and almost one thousand from the Middle Eastern countries.

In all these statistics, in tracing the flow of humanity, certain truths are evident. Firstly, our population is one of seekers, seekers of asylum, of refuge, or of economic gain — survivors who wish a better life. None of us nor any of our ancestors came here, because we had a great love for Nova Scotia but because we loved ourselves, our life, and our families and seized the opportunity to make each better.

Secondly, we live in a multicultural society that is also a plural society. By this I mean that no ethnic group has successfully remained aloof from all others for more than a generation. Social, political and marital alliances have taken place that have added yet another component to our diversity.

The final truth is rather a harsh one. Many of the groups I have mentioned above have been assimilated or integrated into the general population and given equal economic and social opportunity to achieve their life goals. These are virtually all peoples of European descent — the Scots, the Irish, German, Dutch or Danes. Those who are different from the mainstream population — different in language, culture or colour have remained on the banks of the mainstream attempting to enter gingerly but not wishing to be swept away and assimilated. In Nova Scotia, groups like the Blacks and Micmacs after over two hundred years of trying are still attempting to stay afloat, to maintain dignity of community, culture and of self in the rush and swirl of the white water majority around them.

If the multicultural workshop we are participating in does nothing more than help us comprehend the historical diversity of our province and respect that diversity, a major goal will have been attained. If you can build upon that respect in your daily work to create understanding for yourself and for others of our diverse heritage, all of our goals will have been attained.

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Dr. P. A. 'Tony' Johnstone

# Multiculturalism Through Education: A Search for Understanding

As I see it, I have been given the monumental task of trying to help to make our search for understanding multiculturalism and its implications for education, especially in Nova Scotia, at worst easier and at best profitable, for us as educators. I suppose my situation is typical, since educators nowadays are so often asked to do the impossible.

What I'm going to try to do is this. First, we'll look at some implications of multiculturalism for an education system, for educators, and for learners. I'll try to deal with the implications for all three target groups together. Second, I'll suggest some benefits that we all can derive from whatever insights we might acquire in the process of examining educational implications of multiculturalism. Third, I'll try to explain the Nova Scotian approach, which we call "multiculturalism through education", along with some of its rationale. Then, I'll try to sum up briefly, with some references to important understandings we should try not to forget.

## Implications of Multiculturalism for Education

Multiculturalism is a notion, operating at the societal level, which reflects the orientation of many Canadians toward life. Schools often try to respond to the demands and priorities of taxpayers in positive ways. This is due to our concern either for accountability or for improvement in the quality and benefits provided by our education system. Out of this comes our interest in the implications of multiculturalism as a national policy for education in Nova Scotia. This interest is reinforced by recommendations also made by our own Royal Commission on almost everything, the Graham Royal Commission Report, published in 1974. We will settle here for a passing glance only at the more obvious implications.

Any acquaintance with Canadian heritage or history indicates that the proclamation of "multiculturalism within a bilingual

framework", as national policy in the fall of 1971, was a belated government recognition of what was already a fait accompli in Canadian society. Whether recognized or not, multicultural interactions have traditionally taken place as part of our way of life in Canada, with provincial and regional variations. Therefore, to begin with reality, we must recognize, as a primary implication, that, wherever we live, *multiculturalism is everyday life in Canada.* This is the most obvious, and perhaps the most important, implication of multiculturalism. For educators this means that, if education is to prepare us for living, then we must prepare our learners for multicultural living in Nova Scotia and in Canada, if the education we provide is to be relevant, effective, and satisfying to those we educate.

Also multicultural behaviour goes on, whether we recognize it or not, simply because people of various cultural backgrounds interact daily. Therefore, another obvious implication is that *the better we can understand and use this important aspect of our lives, the more effectively we will all be able to live.* Multiculturalism, we might say, is like a radio station transmitting all day every day. If we are turned on and tuned in, our receivers will pick up the programs and the messages transmitted. But, if we're on a different wave length or if we are turned off, we'll never hear the programs or the messages. So, the question becomes, are we tuned in or are we turned off? The importance of the question rests in the fact that we're talking about our identity and interaction, and perhaps the most prominent feature of our society. Going beyond our society, one might legitimately ask: is the multinational "global village" any less multicultural? If not, then what world are we educating our students to live in?

Multiculturalism is a set of ideas, a national social policy, and a major feature of our society. It can help us to educate better and to live more effectively, because of its emphases, its methods, and its content. Though oversimplified, one might say that multiculturalism really emphasizes four basic things: (1) we can choose whether to retain our culture, and whether we encourage its growth, and whether we share it with other Canadians; (2) everyone will be helped to acquire mastery of at least one official language, either English or French; (3) cultural barriers to full participation in our society will be removed for all individuals and groups; and (4) creative encounters and exchanges aimed at national unity will be promoted. Governments will facilitate, and institutions, organizations and individuals are expected to implement. Much time and energy has been spent, over the last 10

years, trying to impute various motives and intents to the official statement of this national policy. In Nova Scotia, we consider such attempts less than productive. We prefer to think positively, and to use the policy to benefit us provincially. We seek to understand, by analyzing its possible meanings, and then developing a viable operational definition, which can lead to maximum benefits in its eventual implementation.

Multiculturalism adds useful insights regarding priorities, content and approach. It also helps prepare us to live with the educational imperatives of the immediate future. More than ever before, we must now face increasingly complex public demands. We must carefully determine where we want to go. And, we must choose viable and effective strategies to get there. In doing so, we must strive to understand, rather than merely to know. This means going beyond data and information to determine what ideas mean and what their implementation implies. In a word, we must share public concern that we direct education in desired and desirable directions.

*Multiculturalism* is primarily concerned with recognizing cultural plurality, and with developing individual capacity to function effectively in several cultures. It involves understanding several cultures within our society and how they interact, both in the public domain and within school systems. This *requires us to use cross-cultural teaching and learning to facilitate intercultural understanding.* The fact that nations have cultures as well as subcultures is often overlooked by us today, in our external government relations and in our dealings with international trade and commerce. Despite its importance to us as an exporting nation, our ability to understand our trading partners or competitors remains largely underdeveloped. We cannot afford such neglect, since our survival and improvement depends on it. This has implications regarding whether or how well we train, for example, managers of our multinational corporations or government staff who work in the international arena. But, it also raises educational questions about how much our provincial education systems teach our students about the world they live in, not to mention the most promising markets in the world today, in the developing world of Asia, Africa and, closer to home, Latin America. How much Spanish is taught in our schools? How much do we know about Japan, our second largest trading partner? What do we teach about the changing faces of African nations? Our capacity to compete with France, Britain and West Germany depends on our answers to such questions. Our provincial and national survi-

val depends on how knowledgeable we are, and how much better than our competitors in trade we use such knowledge and understanding to improve our standard of living. Multiculturalism raises such questions, and we need to respond with satisfactory answers.

Some realities with which multiculturalism confronts us are: (1) recognition of *interdependence* and its implications, at individual, group, community, provincial, regional, national and international levels; (2) the need to clarify *identity*, not just to understand ourselves and others, but also to help us determine who or what we might best become, individually and collectively; (3) improvement of how we interact as people within our society, to develop the essential degree of trust and the capacity to collaborate, without which adequate progress is difficult, if not impossible; (4) improvement of our *ability to innovate*, especially as a provincial society. Decisions are easier to make when we know what we prefer, and why we prefer it. Effective planning is impossible without adequate criteria to establish preferences, and to give meaning and direction to how we live. We need not indoctrinate, but we do need to improve our ability to make the best choices, individually and collectively. Multiculturalism confronts us with these realities which we cannot avoid. To deal with the search for individual, community and societal goals, we must learn to extract useful insights from tradition and change, from ethnicity and culture, so as to achieve harmonious coexistence and the collaboration interdependence implies. *The implication for educators, here, is that education requires a greater focus and a new emphasis on the people involved in it.* We must learn to understand better who we are, as teachers and learners, how best we learn together, for what purpose, and to what end. If education changes behaviour, then, knowing who we are educating, and what we ourselves bring into our classrooms, will make our tasks easier, and help us to do a better job. We will know who we are changing, from what into what, and we will know better whether we are hitting or missing our targets and, if necessary, how to adjust our aim.

## Multiculturalism Through Education: The Nova Scotian Approach

The multicultural approach to education being developed here in Nova Scotia is slower, more cautious, more complex and, probably, more difficult. We call it "multiculturalism through edu-

cation", because our goal is multicultural living and because we expect education to contribute partly to that goal. We recognize, however, that much education also occurs outside the education system, and we expect that, in attempting to benefit from a multicultural approach to education, the commitment to implement such an approach will be shared between the education system and the public at large. Educators, therefore, will not bear the responsibility alone for whatever will be attempted. The commitment must be shared between schools and the communities they serve. This way progress inside and outside school systems can be parallel and, preferably, mutually reinforcing.

*Our thinking,* rooted in anthropological definitions of culture and education, *emphasizes education as transmission of culture, and as an important part of that process of socialization which prepares us for effective living both at home and abroad. Also, by understanding culture to mean those various standards for perceiving, valuing, behaving and interpreting (or thinking, believing, acting and evaluating), which we learn to attribute to others as we experience their actions and mechanisms of control, and by combining our notions of education and culture, we arrive at our definition of multiculturalism through education as "a process through which we can develop competence in several systems of standards for perceiving, valuing, behaving and interpreting".* In our estimation, this definition and its resulting approach includes more virtues than vices, and helps us to avoid several pitfalls which await the unwary traveller through the minefields of multicultural education. Let me try to illustrate briefly what I mean.

Multicultural approaches to education usually include at least one, but more often some combination, of the following approaches: (1) educating those who are culturally different and often seen as culturally disadvantaged; (2) educating learners to understand culture, and its implications; (3) educating learners to accept cultural plurality, as a preferred way of life; (4) educating learners to achieve bilingual or bicultural competence; and by extension, (5) educating learners to attain competence in several or multiple cultures at the same time. Each approach has its strengths and weaknesses. Our major concern is to increase the positives and to reduce the negatives. Our chosen approach, multiculturalism through education, tries to do this, without equating education solely with schooling.

The culturally different are often mistakenly viewed as culturally deficient. The frequency and extent to which this occurs usually depends on the ethnocentric assumptions of cultural su-

periority of those doing the educating. In any case, educating *those seen as culturally different* is, in essence, a compensatory process, which assumes that student differences can be dealt with effectively through special programs within schools dominated by the "majority" or mainstream culture. This approach, often originating as a response to persistent academic failure by minority group students and, less frequently, due to rejection of ethnic or cultural disadvantage hypotheses concerning their failure in schools, attempts to equalize educational opportunities and benefits for culturally different students, who are seen as not sharing completely in the dominant culture projected by the schools. This approach tries to change children, their language and, even, the childrearing practices of their parents. It views the public school as an alien system, which requires such students to conform to it, in order to benefit from schooling. As a result, this "benevolent multiculturalism" recommends educational programs aimed at the "special needs" of the culturally different students.

Unfortunately, in practice, the dominant culture often imposes its own norms in schools, and its own standards for both cultures. Such practices, however unintentional, reduce this approach to a compensatory strategy for a special group, to rectify learning deficits. Such practices focus on educational problems and issues of recent immigrants, Blacks or Native people. They search for "rare" competencies teachers needed in order to teach them. So, by implying that certain minorities, by nature, differ in ability, they make it easier to assume their inferiority, and become self-defeating. They suggest that those being helped have nothing to offer to helpers in return. Such practices are seen as patronizing and hypocritical, by the recipients, because they seem disguised by a false generosity, which seeks to make minorities the object of the humanitarianism of the dominant cultural group. As such, it is resented, and often results in the reverse of what was expected or intended.

Educating the culturally different, however, has its virtues as well as its faults. As virtues, this approach: (1) assumes equality among cultures; (2) helps to identify significant cultural differences, and puts them in context; (3) views each culture from within, as coherent and effective in its own setting, and not from the outside, as comparatively exotic or insignificant; and (4) tries to reduce efforts by one culture to change basic aspects of another. Its weaknesses, on the other hand, are that: (1) it has not yet shown a clear relationship between multicultural education programs and success in schools; and (2) it assumes that equality

between cultural groups will result from multicultural education school programs. We need more evidence to substantiate the assumptions that cultural differences cause minority ethnic group failure in schools, and that this approach to multicultural education is a viable remedy. We need, also, to be convinced that such school programs can produce cultural parity, especially in view of the economic, social and political reasons underlying the verticality of our societal mosaic.

*Educating learners to understand culture and its implications* is an approach to multicultural education, which attempts to help students to (1) understand culture as a concept; (2) value cultural differences, and (3) accept the rights of others to be different. It differs from "educating the culturally different" in two basic ways: (1) its target is *all* students, not just some (the culturally different); and (2) it educates *about* cultural differences, instead of trying to educate the culturally different. This approach assumes that everyone needs to learn about cultural similarities and differences. It promotes the preservation of identities, and encourages the school system to recognize the primacy of culture, and its relation to education. It argues for cultural sensitivity, respect for cultural differences, better understanding of our national heritage, increased social justice through reduced discrimination, and preparation for life in a diverse, culturally plural society. These, we might say, are its virtues, with which many seem to agree.

Its main weaknesses seem to be its unintended outcomes, and its assumption that its goals can be achieved from within our traditional education systems. As regards unintended outcomes, some argue that multicultural education overemphasizes differences, thus subtly reinforcing cultural superiority-inferiority hypotheses while, at the same time, seeking equal acceptance of varying cultural behaviours. This makes its obvious and its hidden agendas contradictory, and often conflicting, especially if we recognize the rarely expressed but widespread belief, that minority students cannot attain the same achievement levels as White, Anglo-Celtic, middle-class students. A second unintended outcome is considered to be the likelihood of stereotyping or categorizing all members of an ethnic or cultural group as a monolithic entity with uniform characteristics. Given our inclination to label and classify, such concern seems reasonable. If we neglect "within-group" differences, and ignore similarities within or between groups, either positive or negative stereotyping could result, even when an ethnocentric teacher becomes a cultural relati-

vist. This often leads to teacher emphasis on past heritage, while ignoring contemporary culture. Indian students usually see this as demeaning discrimination. The possibility of such outcomes, whether or not intended, is very real.

The second major weakness of this approach is its presumption that it can change the existing social order from inside the educational system. It seems unrealistic to assume that school courses will stop discrimination or end social inequalities. Since discrimination operates at individual, institutional, and societal structure levels, multicultural education would need to extend beyond schools into the public education domain, in order to deal directly with economic and political issues. Besides, the majority side of majority-minority relations has been seriously neglected. Little, if any, improvement results from studying the effects of discrimination on minority groups. It is far more important that dominant group members, who exercise privilege, prestige and power, understand and undertake, through mutual interest, the making of satisfactory changes to improve all our lives.

As another approach, *education for cultural pluralism* seeks to preserve and expand "unity and diversity" within Canadian society. It is difficult to distinguish from "education of the culturally different" and from "education about cultural differences", because it tends to include them both. Rejecting the "melting pot" or fusion concept as well as majority-imposed assimilation, this approach to multicultural education assumes that : (1) maintenance of cultural diversity is essential to the survival of particular groups; (2) school programs should promote the preservation and expansion of cultural diversity and unity; and (3) such programs will equalize the currently existing power differential between majority and minority groups and by doing so, provide the climate necessary for academic success by minorities, while resolving problems of discrimination and oppression. This approach, too, is aimed at all learners. It primarily seeks to increase equality of educational benefits, and social rewards, among all cultural groups.

Acculturation, that is to say, change in autonomous cultures resulting from contact, is considered a more general process that can result in either assimilation or fusion or pluralism. "Assimilation" is usually understood to mean the absorption by one society, within its organization and structure, of another society's institutions or members. "Fusion" refers to the combination of formerly distinctive culture characteristics into new complexes. While "pluralism" describes the retention of cultural autonomy or

the development of parallel institutions, when cultures come into contact. In other words, cultural pluralism is seen as a sort of peaceful coexistence between groups. Though biculturation, and replacement of some cultural elements, are also possible results of contact between cultures, the limited linear results, which the concepts of assimilation, fusion and plurality represent, are more commonly discussed with the following meanings, for example: (1) if A, B and C represent different social groups, then *assimilation* would mean that A+B+C=A when A is the dominant group; (2) *fusion* would mean that A+B+C=D, when D is a distinct new group; and *pluralism* would mean that A+B+C = A+B+C, when each group remains an autonomous entity over time. We should not confuse assimilation with fusion or the "melting-pot" notion. It is an error that is much too often made.

It is often argued that the maintenance of boundaries between groups is crucial to the preservation of an ethnic group. Cultural pluralism can overemphasize the group, to the neglect of the individual. Multicultural education, on the other hand, does emphasize crossing ethnic and cultural boundaries, in its search for multicultural competence. Self-understanding by individuals or groups, however, can precede, and help to facilitate, better subsequent interaction between individuals and groups. This chronological sequence can contribute much to cultural exchanges between majority and minorities. Fearing assimilation, ethnocultural groups often seek survival through separate schools or through use of their native culture and language alone. For them, multiculturalism is not merely threatening but seems, in fact, a form of suicide.

Attitudes toward cultural pluralism are, as the saying goes, "in the eye of the beholder". The dominant group perceives it as threatening to their privilege, prestige and power, because it seeks to strenghten the powerless, and to increase their capacity to influence their own lives. Minorities, dominated by mainstream culture, fear it too, but for different reasons. Perhaps both would learn to accept it, if its content and methods were legally established and mutually enforceable. When groups are unequal, we must protect the weak from the strong, the small from the large, the poor from the rich, and the powerless from the powerful. Without this, even biculturalism can be seen as facilitating assimilation. To ensure its viability, this approach to multicultural education seems to require the prior establishment of enough mutual trust. This task might be slow and tedious.

*Education for bicultural or multicultural competence,*

another popular approach, emphasizes the individual rather than the ethnic or cultural group. It seeks to produce learners who can operate successfully in two or more different cultures. It strives to foster pride in one's native culture, to understand one's heritage, to strengthen identity, increase motivation for learning and success in school, increase social justice, and develop language competence, if approached as a bilingual program. It often emphasizes cultural renewal, maintenance or transitional programs, usually stressing language. This approach is reciprocal, a two-directional process, and ideally it promotes the education of *all* students. Bilingual and bicultural education are almost impossible to separate, due to the importance of language to culture. Those who speak the same language, however, sometimes have different cultures. An American is not an Englishman, nor is he an Australian or a West Indian. There are often degrees of dialectal differences, to say the least. In Canada, proponents of "other" language teaching are most often those whose mother tongue is not English. The approach advocated is usually connected, too, with a need to teach Standard English or International French, as a second dialect, to other dialect speakers, such as West Indians in Ontario, Haitians in Quebec and Acadians in Nova Scotia. This approach assumes that competence in a new language or culture does not require rejection of the old one. In fact, one can be socialized simultaneously into two or several cultures, as desired.

Noteworthy shortcomings of the bicultural approach are: (1) a tendency, in practice, to equate culture with a language or an ethnic group; (2) overemphasis of ethnic identity, which can preclude recognition of other possible identities (e.g.: professional, dual, etc.); (3) overemphasis of the bilingual, and neglect of the bicultural, outcomes; and, as indicated elsewhere, equation of education with schooling, and assuming almost total school responsibility for the socialization of students into two or more cultures. Schools, of course, do have this responsibility, but we should not forget that formal schooling is only a part of the educational whole.

Our own approach to multicultural education in Nova Scotia tries to include the advantages of the approaches already mentioned, while avoiding their shortcomings. We carefully consider informal, outside-school learnings, and how such learnings relate to formal school programs. In so doing, we also try to develop realistic expectations about the ability of multicultural education in schools to resolve individual, institutional or societal problems or to change, in desirable ways, problematic aspects of the social,

political or economic order.

*Multiculturalism through education* recognizes the need to improve the relationship between inside-school programs and outside-school learning. It encourages academic research in related fields, such as human rights, ethnic studies, multicultural education, and international understanding, and provides their findings to educators, through such resource centres as St. Mary's International Education Center and the Beaton Institute of the College of Cape Breton. It also tries to link together the public education activities of such interested non-government organizations as the Multicultural Association of Nova Scotia and the Canadian Council of Christians and Jews, with the school activities, in relevant areas, of the Nova Scotia Teachers Union, the School Boards and their schools, and the provincial Department of Education. By relating researchers with those who use the findings they provide, and by coordinating the activities of the provincial Department of Education with those of teachers and their Boards, major issues of curriculum, learning materials, teacher preparation, school organization and methods, and school-community relations can more effectively be addressed.

To facilitate such work, we have also developed a *Provincial Multiculturalism Planning Committee*, to combine the efforts of government, the community, the academic sector and the school system; a *Joint Human Rights and Education Committee*, co-chaired by the Deputy Minister of Education and the Director of the provincial Human Rights Commission, to relate public concerns to adequate responses by the education system; and other, more specifically oriented agencies, like the *Joint Native Education Committee*, mandated to resolve issues of Micmac education, and *Task Forces* concerned with the development of particular programs, including learning resources. Through mechanisms like these, we try to ensure reinforcing activities but, at least, parallel progress between inside and outside school activities.

By increasing our understanding of who we are and where we live, we hope to achieve, not only greater benefits from matching our human with our natural resources, but also to produce, through greater emphasis on the potential of our people and our environment, a new Nova Scotian who will prefer to live in, as well as develop, Nova Scotia. Multiculturalism through education can help us to do this, by strengthening our identity, and by improving the quality of our interaction as a people. Cultural competence often results best from intensive interaction with those already competent in the several cultures we seek to master. By reducing

separation, and by increasing mutual understanding and trust, we are more likely to develop a strong sense of provincial community. Particular circumstances will determine which cultural behaviours to use for maximum effectiveness in everyday situations.

Finally, *the key concepts we should remember are balance, coordination and clarity.* We will need to balance well not only formal and informal learning, but also individual and group concerns, process and product, and diversity and unity. Concern for the individual should not lead to group neglect, nor should group emphasis obstruct individual upward mobility. Our legacy of inequality does make majority manipulation of minoirities easier, and to expect egalitarian behaviour between unequals in power would be naive. We can coordinate carefully, however, the change from a one-sided view in schools to a more realistic plural perspective. This works wonders for positive self-images, self-confidence, and a new self-reliance. Clear conceptualizations and assumptions will also help us to deal with dilemmas and paradoxes posed by multiculturalism through education. Difference is not necessarily disadvantage, nor is deprivation necessarily culture. Boundaries built to ensure survival need not exclude mobility. And last, but not least, formal acquisition of culture, best learnt informally, reminds us that the remedies we seek to use can be our worst medicines, if they are not used properly. We can remember, however, to read the labels.

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Gerald Boudreau

# What do Schools Need?

I'd like to begin by referring to a definition of culture which I learned some time ago: culture as I've learned it from a sociological point of view, is said to the sum total of skills, of beliefs and of knowledge and products that are commonly shared by a number of people and transmitted to their children.

Through culture we learn to communicate with each other, to behave and think in certain ways. A formal understanding of one-zone culture is essential in order to appreciate, and even to accept, other cultures or variations in sub-cultures. Multiculturalism occurs when you have more than one dominant culture or different sub-cultures in a given society in a given geographical area. Difficulties arise when people of different cultures or of different cultural backgrounds, sharing the same society or the same geographical area, begin to judge and to evaluate other people's culture comparing it to their own. This is called ethno-centrism, meaning that those integral elements of culture, those skills, values and beliefs which differ from their own cultural skills, values and beliefs tend to be designated as unnatural or undesirable and sometimes even degrading.

There is the tendency on the part of people to use their own values and standards in evaluating the other cultures or the cultural out group. In other words, ethno-centrism puts forth the idea that one's own culture is the ideal and all other cultures are lacking or deprived. There is definitely a positive effect of ethnocentrism in that it encourages cultural stability and solidarity of the group. It is out of this phenomenon that arises patriotism. On the other hand, it may have negative effects on the society in making it difficult for people to see either themselves or others objectively. This in turn limits the opportunities for intercultural relations in a pluralistic society such as our Canadian society. We cannot, in my opinion, allow ourselves to perpetuate the ghetto attitude or the parochial attitude as it was in the past and probably was considered most desirable in the past. But today in this age of instantaneous communications through mass media, we need to be at least tolerant and at most appreciative of our fellow Canadian's cultures no matter which they may be. Other people certainly have different ways of thinking, different values, which do not make them necessarily better or worse, simply different. Other

people also have different verbal communication skills; that is, language, which they have inherited from their parents in much the same way as the colour of their eyes. The objective of acceptance of these traits in other people's cultures should not be seen as a threat to one's own cultural traits; on the contrary, I think that they are enriching, exciting, and interesting.

What do teachers need to be able to teach with an understanding of the implications of multiculturalism? I would like to offer the following suggestions.

First, I believe the teacher should be able to examine and assess his/her own personal attitude towards other people's cultures; be it the culture of the majority in Canada or the cultures of minority groups. Following this assessment, the teacher should be able to determine whether his/her attitude is discriminatory or derogatory towards other people's life styles. In other words, the teacher should stop, look, and listen to find out whether he/she is too ethno-centric to teach in a multi-ethnic setting.

Secondly, teachers should be encouraged to pass on to students an openness and an appreciation towards other Canadians with different cultural backgrounds ensuring that negative in-group attitudes of their students are corrected or at the very least, are not reinforced. Students should be encouraged to look beyond their parochial boundaries in order to grasp the entire multicultural mosaic of Canada. In this light, stress could be put on the similarities among people rather than on the differences, emphasizing perhaps the idea that to be different is neither threatening nor inferior.

Thirdly, the key to implementing effective multicultural education, I believe, is an empathetic attitude on the part of individual teachers in multi-ethnic classrooms enabling them to seek out materials and local human resources, thereby compensating for textbook shortcomings. This may require the involvement and support of teacher training institutions and the Teachers' Union.

Fourthly, I think the multiculturalism policy of Canada could be enhanced by a policy statement of individual school boards which would then instruct their school administrators to vigorously implement such policies.

And finally, the cultural discrimination found in school textbooks should be eradicated immediately. I for one strongly support the use of Canadian textbooks in our classroom so long as they genuinely portray the entire multicultural fabric of the beautiful Canadian mosaic.

*Gerald Boudreau is Chairman of the Municipal School Board of the District of Clare, Digby County.*

# Part 2: How do you deal with Multiculturalism as a Teacher?

Dr. Judith H. Gold

# Culture, Socio-economic Status and Learning

Canada has become a pluralistic society. We can no longer speak of the English, French and Native populations only. The present constitutional debate (or debacle, depending on your point of view) has brought to the attention of all, the fact that present day Canadians have a variety of ethnic and cultural forebearers. Unlike the "melting pot" of our southern neighbour, the Canadian society has become "an ethnic mosaic." A teacher can look at a classroom of faces reflecting this. In addition, socio-economic status and economic factors are superimposed, as are rural/urban differences. However the curriculum must be covered, the testing is the same no matter the background of the individual student. It is not my purpose to focus here on what a teacher can or must do for an individual student, although as a psychiatrist that is my interest. Instead, I will outline the factors affecting each student in the larger family, community, society in which we all live and which must always be considered whether working with one person or a classroom of people.

I will do this from a broad viewpoint. I am not an expert in the learning styles of the English compared to the Acadian or to the Black or to the Lebanese or whatever. For specific information on families in Canada, you may look at books such as *The Canadian Family* (K. Ishwaran); *The Canadian Ethnic Mosaic* (L. Driedger); *Minority Canadians* (J. Elliott). The paucity of good Canadian studies relating education and ethnic origin suggests an area for post-graduate research. We must not assume that American findings relate to the Canadian situation. Do studies of urban Blacks in an American ghetto reflect the Black circumstance in Nova Scotia? Further, being a minority group member in a small town may be different than in a large city; and being the child of a bank manager is a different experience in a rural area and in Halifax.

Students come to the classroom clothed in their attitudes, pressures, expectations, values and general atmosphere of their homes. They are affected by mother, father, brother, sister, peers and relatives — not to mention the physical aspects of adequate food and clothing. They do not express tension and depression as

do adults, but mask internal conflicts by school refusal and truancy, bad behavior and delinquency, abuse of alcohol and drugs, and poor school performance. Poor grades and inattention in class can be due to worries about the home situation, despair for the future, as well as to undetected learning disability or plain disinterest. There are two parts to the broad overview I mentioned: normal adolescent development and socio-cultural change. Both interrelate so closely as to be inseparable at times.

First, a short reveiw of the psychological development of a child and adolescent. I will utilize the theory of Erik Erickson. The infant learns to trust others and the environment through the behavior of adults in its first year or so of life. Consistent, dependable, loving care establishes trust. Parent figures who are impulse driven or caught in personal crisis may not provide this. The infant next learns to explore, to speak, to have more control of his body and of his actions. He learns to be autonomous with a sense of initiative. Strong punitive parenting does not allow these characteristics to develop, instead the child learns guilt about his own wishes and behavior. Next he is exposed to demands for achievement, even before school begins. We reward achievement, praise the bright cute child. The troubled child, the slower to mature child can learn early that he does not measure up academically. With lower self-expectation and a sense of inferiority at that young age, what lies ahead? By adolescence we develop a sense of identity, a knowledge of what we can and cannot do, the rules of society and of our own conscience, and how close we can come to our self ideal — to our dream. Each step is dependent upon the other. Each step is dependent upon the familial and social circumstances within which the individual develops. We respond to peer pressures and values, to those of the family, and to those beyond the family.

The teacher can be confronted with a young person who is developing into an adult in a larger society which differs from the experiences and values of his or her family. For some, the child is viewed as a source of financial support and education is unimportant traditionally; for others, the child is pushed toward academic achievement as a key to a successful future. It may be that in a particular cultural background, the value of education for a female is underemphasized or discouraged or a boy may be told he is too old to be in school. The child may advance academically beyond the parents, and their common interests become few. Some parents envy the opportunities present for their children and wittingly or unwittingly sabotage them.

Social scientists have been interested in the effects of socio-cultural change for several decades. Numerous studies have been conducted all over the world which demonstrate that rapid change in the society, when a person does not have strong support systems, results in symptoms of anxiety and depression. A student in such a situation cannot learn optimally.

Training in any profession is to a norm: the reasonable man in law, the average ability child in teaching. The teacher, at times, will have to consider many variables: maturational, cultural and social, when determining ability and, in being aware of possible variables, can so adapt methodology.

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Van Roy Tobitt

# Matching Teaching and Learning Styles

## Part 1

One of the most important, if not the most important task of a teacher is selecting and creating an opportunity for a learning experience to occur. Too often, this process has been interpreted to mean only the proper selection of materials to be used by the teacher and the learner.

It is my hope that we may go further and focus on a matching relationship between teaching models or strategies (the teacher) and the learner's style of learning in a multicultural setting.

The traditional classroom with its single race majority posed little problem for the average teacher once the basic assumptions of the teaching/learning process were available for frequent rehearsals and ready application. That —

(a) there are a number of alternative approaches to teaching,
(b) that teaching methods make a difference in what is learned and how well it is learned, and that
(c) students are a powerful part of learning and react differently to each teaching method.

These principles remain sound. However, the change in the make up of the school population (with its mosaic of cultural diversities) has necessitated not an alternate but an additional set of prerequisities for effective teaching in a multicultural context. These are:

(a) first, acceptance of philosophy of equal opportunity for all students
(b) a proper understanding and appreciation of the cultural characteristics and value frame of reference of students of different cultural backgrounds
(c) an understanding of how cultural discontinuity may affect the self identity, the ability to learn and chances of success.

Acceptance of these additional principles will form the basis of education for cultural understanding. This new focus aims at teaching students —

(a) to understand the meaning of culture as a concept
(b) to value cultural differences, and

(c) to accept the rights of others to be different.

The target population is ALL students. It must emphasize education ABOUT cultural differences rather than education for those who are perceived as culturally different.

**The Teacher's Role:**

How well is the classroom teacher prepared to handle such a task? Does the basic teacher training program provide the necessary background on which proficiency in working with the culturally different can be built?

Is knowledge synonymous with understanding? Teachers may know, for example, that the prospects of economic gain and educational opportunities act as a 'pull' factor, attracting new Canadians or causing the frequent movements of native Canadians — but do they understand the tensions generated from the demands for conformity by the home, and of the pressures arising out of the immediate need for acceptance by the peer group? Do teachers understand the impact of the absence of primary group support from friends and relatives? How do these factors affect the students' ability to learn?

Is it reasonable to expect a teacher to comprehend the problems of groups about whom he/she knows literally nothing, and with whom he/she has so few experiences in common?

Throughout every description of a program for education of any group of children runs one continuous theme — the importance of the teacher. Every child needs a teacher who not only has an unprejudiced and sincere regard for him/her as a child, regardless of colour, race or ethnic origin, but who understands him/her in his/her cultural setting and who plans a learning program with this in view. Education demands that teachers understand those they teach in order to educate them well. In a multicultural, multisocial, multi-ethnic society such as ours, it is essential that those who presume to teach should know and understand adequately the cultures of those they are likely to teach. What is the current source of teachers' knowledge about the Indian students, the Black students, the Acadian students?

Quite often, a major cause of difficulty for teachers in understanding children of culturally different backgrounds, is that they are in ignorance of the life these children lead outside school — except insofar as they may read or hear about it in its more sordid aspects through press reports of local crime and delinquency. The *knowledge* of students and their environment, their aspirations, their frustrations and their dreams, is the first requisite

for the teacher.

Knowledge is not equivalent to understanding. Creative instructional strategies along with valid materials must be utilized to facilitate understanding. Are we as teachers prepared academically and/or experientially, to meet this challenge?

I am not sure that you will take away from this paper any more than an awareness of the task we face. For even if you were presented with a spate of techniques and strategies, could you of yourself, implement them? The importance of you, the teacher, is paramount.

The second requisite for teaching is the knowledge of ways to order and guide the learning of the child.

Teachers have always been enjoined by university departments of education not to become textbook slaves and have been encouraged in the opposite direction by publishers of colorful and durable texts and workbooks. While some effective attempts have been made to create materials that do speak to such students, the need now is not so much to develop standard material of widespread value, helpful though they may be, as to EQUIP EACH TEACHER with the adaptive skills to devise his/her own materials, created anew or adopted and modified from what already exists, tailor made to fit the particular needs of his/her own students.

It is not my intention to dwell at length with curriculum, school organization, instructional materials, or a variety of other important influences on the learning experience. This topic is covered elsewhere in this book. The important aspect is the identification of a storehouse of models of teaching, and the teacher's role in selecting opportunities for learning experiences. However, if education is to make the significant contribution to the concept of multiculturalism, it goes without saying that a major requirement is that content, be it historical or contemporary — reflect both the existence of a wide variety of ethnic groups along with the multicultural values of equality and respect in dealing with those groups. In the course of such exposure to various racial and ethnic groupings, is it to be hoped that minority myths can at least be robbed of their empirical foundation.

It is through the curriculum that students will be helped to view and interpret events, situations and conflicts from diverse ethnic and cultural perspectives. Before teachers can structure such a curriculum, they must modify and examine their attitudes towards cultures different from their own. They must question the basis of their expectations relative to pupil achievement and evaluate their classroom practices in an objective way. By recognizing

the degree to which their own culture has conditioned them, the culturally different teachers can begin to understand the problem in a clearer perspective. They are better prepared to commence building on the cultural foundation that has shaped the child prior to enrolment in school.

The third requisite, perhaps the most persuasive of all, is the skill of teachers in human relations, particularly as they affect the attitudes and behavior of their students. All students need support, security, understanding and empathy, but those who are different culturally need them most of all.

The need to develop inner controls and habits of self, of positive interpersonal behavior is an imperative for children of all levels of society, but at no level is it of greater urgency than among the culturally different and at no level is the potential influence of the teacher so great, or his/her failure so tragic in its consequences.

We must abandon our aim to mold the poor and minority-group children so they can adapt more easily to the dominant middle class majority culture of the society. We must encourage multi-ethnicity. We must accept that culturally different children fail in school more because of culturally deficient curricular and instructional strategies than because of inherent deficiencies.

We must understand the overpowering influence of culture on the child for culture is primarily learning which is begun at birth and which provides the base for living. It permeates all behavior, from the simple fundamentals of eating and dressing, and talking, to the more complex and involved patterns of communication, use of symbols, and the development of a value system. Culture is considered to be a determinant of the way one perceives oneself and others. It involves the totality of living from the biological to the social and intellectual. We CANNOT undo it. We should NOT attempt to restrict it. Differences in culture must not be seen as problems for the school — but as positive forces for education.

We must seek to plan the learning situation so as to give direction to the experience the student has, that is, to his/her internal perception of the situation and his/her own interaction with it. This requires consideration of what the learner brings to the situation, what will it mean to him/her, and how he/she is likely to respond to it mentally, emotionally and in action.

Research, curricula and conferences such as this will be a fruitless expenditure of time, money and effort if they fail to produce positive, enduring changes in the attitudes and value sys-

terms of educators.

We need first to look within ourselves. We need to examine ourselves. We need to examine our motivations by analyzing the source and status of our own beliefs and predispositions towards those who are culturally different.

This is a task that requires a sense of commitment, of involvement as its essential elements.

## Part 2

Professional competence in teaching is the increased ability to fulfil the various roles effectively — roles as counsellors, facilitators, instructional managers, curriculum designers, etc. . . . etc.

A large part of this competence consists in mastering a repertoire of approaches to teaching appropriate to these roles.

This competence is expanded in two ways: first, by increasing the range of teaching strategies we are able to employ; and second, by becoming increasingly skillful in the use of these strategies.

There are presently available a considerable variety of teaching strategies that are based on defendable theories about how people learn, grow, and develop, and are designed to promote certain kinds of learning. For example, some are specially tailored to help students grow in self-concept. Others were created to improve human relations in classroom and helping students clarify their social values, yet others are designed for the mastery of subject matter . . . Although each model has distinctive features and purposes, models of teaching can be divided into four groups or families whose members share a point of view about teaching and learning. These are:

1) Social Interaction Models
2) Information Processing Models
3) Personal Models
4) Behaviour Modification and Cybernetic Models

## Models

**Social Model:**

This has as its goal helping the students to learn to work together to identify and solve problems — academic or social in nature. To increasing ability in group organization, problem identification, clarification of values and the development of social

skills . . . . Academic content and skills are developed as part of the inquiry. Problems and values are the focus. Secondary goals are usually derived from the direction of the group.

**Information Processing Model: Focus on intellectual capability**

The family of models here includes those who work directly on the teaching and thinking, those who teach general or specific academic methods of inquiry, and those who facilitate the mastery of subject matter. Here students require less teacher-pupil interaction — directions, assigned tasks, time frames and expectations dominate.

It goes without saying that since social and personal concerns can be the subject of intellectual inquiry, these models can also be used to nurture the development of social skills, understanding of values and personal understanding.

**Cybernetics & Behavior Modification:**

The essence of these approaches is that the human being is an information processing system that learns from getting feedback about the effects of behavior. Behavior mod approaches depend on the establishment of a contingency schedule in which correct performance is approved and/or rewarded immediately.

**Personal Models:**

The emphasis is on the unique character of each human being and the struggle to develop as an integrated, confident and competent personality. The goal is to help each person to *own* his/her own development and to achieve a sense of self worth and personal harmony.

The mastery of academic content and skills is done by the individual. The teacher has to accept the student as one who is competent in self direction. Teaching becomes helping the student to teach himself/herself. The teacher brings new ideas and interpersonal situations within the range of the student, but trusts him/her to generate his/her own education with the help of a counsellor, teacher and fellow students.

The personal model instructs the self and nurtures the mastery of academic material.

These models are by no means antithetical or mutually exclusive, although each represents a distinctive approach to teaching. Most teachers are capable of choosing models to meet the needs generated by their teaching assignment; however, this capability is rarely challenged as teachers have. up to now, lacked the direction, the initiative and the purpose for employing these

learnable skills to working with the culturally different.

## Summary:

**Program Objective:**

The multicultural program will give each child an opportunity to:

- develop and retain a personal identity by becoming acquainted with the historical roots of the community and culture of his or her origin and by developing a sense of continuity with the past;
- begin to understand and appreciate the points of view of ethnic and cultural groups other than his or her own;
- develop an understanding of such concepts as community, conflict, culture and interdependence;
- learn the social skills and attitudes upon which effective and responsible co-operation and participation depend.

**The Role of the Teacher:**

For teachers, these curriculum ideas in multiculturalism mean:

- commitment, if they are to convey the concepts with enthusiasm to their students;
- analyzing their own biases, and developing procedures that are fair and just for the children;
- helping individual students develop positive attitudes toward themselves and others;
- recognizing that multiculturalism is not an additional subject but an ethic that should permeate the whole curriculum;
- creating a classroom environment that is conducive to intergroup sensitivity, understanding and respect.

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**Dr. Mavis Burke**

# The Halo of Value in School Books

In contemporary society books are still an important source of information, although, with the advent of computer technology and recent developments in television satellite communications, it is more than likely that *books* will not continue to be the influential carriers of culture they once were. However, it is of interest to note that the printed word and the art of reading are necessary adjuncts to these operations.

Whether they present fact or fiction books have a frame of reference that reflect the values of society. They may not be the prime creators of assumptions about human behaviour, but there is evidence that they confirm and render permanent, beliefs that relate to the whole gamut of social relations. It is therefore surprising that adults have often studiously ignored the value implications of many children's books. As David Milner has expressed it, "Both the process of reading and reading materials themselves have a halo of value surrounding them that does not attach to films or television or conversation in the same way."[1]

At one time the Bible in its entirety was considered to be suitable reading material for children of any age. It has been used as an initial reader in classrooms as far apart as Ontario's one-room schools and mission-sponsored ventures in the Caribbean in the early 19th century.[2] But close scrutiny of the values operative in some Bible passages casts doubt at the suitability of these events and descriptions for the beginning reader, from the pedagogical point of view, and more so if moral and religious education were to be achieved. As an article by Tom Harpur[3] recently pointed out, any criteria developed to evaluate books for children might have to conclude that the Bible contains passages that would merit inclusion on any prohibited list of books for children.

It can of course be legitimately argued that neither the Bible nor some of the other items involved in recent controversies as to suitability were written for children. Othello the Moor and Shylock the Jewish moneylender[4] were not created for adolescents any more than the Canterbury Tales were intended to be a children's bedtime story. However, even fairy tales have been receiving scrutiny. Bettelheim[5] writes convincingly of the 'uses of

enchantment' in releasing the creative imagination. But is it possible that a new reality is created for the child — in the role setting for example: who ever heard of a wicked old wizard and a cruel stepfather? Cinderella is slim and young; the sisters are older, fatter and ugly, with disposition to match their looks. The concept of beauty, of the kiss that rights all wrongs, of the denouement that results in the happy everafter — these are the creation of many of the stories of our childhood. Since these stories are now being used as a resource in senior division English as well as with younger pupils, and concepts are being developed through fairy tales, the "moral" of the tale should not go unexamined.

Nor can we seek refuge in the classics and accept them uncritically without examining the impact they might have on a child's mind and attitudes. Milner's examination of children's literature as a purveyor of prejudice cites Charles Kingsley's *Water Babies*[6] as 'a good example of how we accept children's classics uncritically and pass on some malignant stereotypes in the process'. The black/white polarity is shown in the story of Ellie — clean, white and good — and Tom, 'a little ugly, black, ragged figure' asking himself in the mirror, 'What did such a black ape want in that sweet young lady's room?'[7]

The Council on Interracial Books for Children[8] re-evaluated the Doctor Dolittle books[9] written in the early 20th century, concluding that the hero displays all the prejudices and stereotypes of the west towards other people particularly in his portrayal of Indians and Africans.[10]

The Canadian Mosaic provides an unprecedented challenge to the folklorist and to the writer of children's books. Canada has, in the past, been characterized as the land without mythology. Edith Fowke's[11] point is well taken that in Canada it is more practical to arrange our national anthology by ethnic origin rather than by regions. Her own arrangement has sections on the Native peoples, Canadiens, Anglo-Canadians, and what she terms "the Canadian Mosaic". My own definition of a multicultural society would prefer to include all these groups as a part of the Canadian Mosaic, even if we retain the idea of chronological participation which largely governs the above-mentioned order of introduction.

The study of Canadian folklore has usually been associated with the Native peoples. It is not too much to say that it is in folk guise that Canadians still perceive of the Canadian Indian and the image of Native people conveyed through children's books tends to be the folk figure. At the same time, it should not be claimed that this has been anything more than a fairly superficial

view of what this folk culture represents. A notable attempt to explore more seriously the cultural heritage of Indian and Inuit myth is the resource guide on *The North/Native Peoples* prepared by the British Columbia Work Group with the Writers' Development Trust (1977). (Other titles also deal with folk tales.)[12] In looking at the whole spectrum of folklife of all Canada's ethnic groups, the rationale expressed in *People of Native Ancestry*[13] supports culture studies which will be of greater benefit than entertainment value.

> The concern with Canadian identity has led to the recognition of the fact that we must move beyond the mere toleration of different heritages and perspectives towards an active commitment on the part of both the original people of our land and other Canadians to foster an understanding of the integrity of each ethnic group's cultural inheritance.

Folktales can lead to the discovery of a commonality of purposes and possibilities. Identifiable themes occur in many cultures and the different modes of developing these themes are often instructive. Among universal themes are attempts to explain reality, such as in creation myths explaining the origin of the world. Lavitt and McDowell's *Creation Stories for Young People*,[14] for instance, provides an interesting collection of stories from a variety of sources and backgrounds. These range through many countries but, interestingly enough, do not contain any Canadian origin tales. Jenness' "Origin Legend"[15] is an Ojibway tale. *The Loon's Necklace*,[16] recently retold by William Toye in his beautifully illustrated award-winning book of that name, is an old Canadian Indian legend. It contains the elements of magic, human frailty, kindness, and reward — a problem-raising and problem-solving device which contributes to the sense of well-being and of possibility.

Most people are familiar with the legends of the Native peoples. Eskimo legends are becoming increasingly well known and make an interesting comparison in style, attention to ritual, etc. A Ukrainian tale such as *The Boy Who Became A Caribou* poses questions which form part of all our lives and have particular significance of migrants and immigrants — the issues of wanting to be other than one is, of wishing for a past existence, of the saving grace of friendship — all occur in this Inuit tale.

There are modern tales now being developed in Canada which also deal with problems of adjustment, possibly of a more

practical nature. The recognition of Canada's multicultural reality has two kinds of implications for folklorists — one; that culture tales from ethnic groups other than the original peoples and the founding peoples will receive the significance which is their due as Canadians, and secondly, that modern tales of displacement and adaptation to the Canadian environment will begin to be documented as an integral part of Canada's folklore.

Canadians of German and Ukrainian origin, Icelanders, and Jews were the main groups selected by Edith Fowke in representing other ethnic groups in her anthology. The criteria used were group size, length of settlement, and expression of folk culture in the Canadian environment. For example, Pennsylvania Dutch in Ontario's Waterloo County and in Lunenburg, Nova Scotia, as well as Ukrainians in Manitoba and elsewhere provide interesting stories.

Among the universal themes that occur in folklore, that of sex and sex roles has continuing significance in the light of the struggle for women's liberation. For example, the Ukrainian stories, the "The Clever Daughter" and "The Live Statues", both demonstrate in different ways the power of a woman.[17]

The many cultures which form a part of our reality provide a valuable learning resource and, as one writer describes it, 'the hidden submerged culture lying in the shadow of the official civilization about which historians write' certainly deserves greater recognition. Folk stories can unite parents, teachers and children in a shared activity, provide greater insight into human conduct, value issues, and beliefs; can identify features of the natural environment; can demonstrate cultural perspectives on universal themes.

Folk tales are commonly used with young children and their content needs to be critically treated. For example, the Ananse[18] stories common to Africa and the Caribbean may be used to illustrate African and Caribbean roots or to demonstrate ways in which others may be affected by selfish conduct and to examine alternative modes of behaviour.

Ananse is a half human, half spider character adept at maneuvering people and situations to achieve his own ends. He gets the sympathy of his wife and children and they each contribute a half of their meal to him, so he ends up with more than anyone else. It is my understanding that at least one group of Black educators in Toronto has requested that the Ananse mythology not be perpetuated. The critical issue here and elsewhere is how such stories are dealt with by the teacher, recognizing the value impli-

cations of such stories. The attempt to separate language and style from content and meaning is perhaps best illustrated by the use of Ananse stories for a course in controlled composition developed to give ESL students a structured course in writing.[19] Presenting the folk tale in its West African context, the authors provided an initial reading exercise as follows:

> ***"How Wisdom Spread Among the Tribes***
>
> *Ananse, the spider, managed to collect all the world's knowledge in one spot. He placed it in a gourd and then decided to climb a tree and hang the gourd there so that he might keep all the wisdom on earth for himself.*
>
> *When Ananse reached the largest tree in the forest, he took some string and tied it to the gourd. Next he hung the gourd in front of him, and set himself to climb the tree. However, he was unable at first to do so. His son, who was only a small child, suggested that he put the gourd on his back, but Ananse only laughed and called him a foolish boy."*

It would be interesting to discover how each of you would use this material with your students. Would you develop a moral tone in identifying the selfishness of the intent to monopolize all wisdom? Or would you illustrate the principles of balance in climbing a tree with a gourd? Or show that small can be beautiful?

The writers of this course required none of this value consideration. The student's task was:

"1. Copy.

2. Rewrite the entire passage changing the word *gourd* to *basket* each time it appears.

3. Rewrite the entire passage changing *Ananse, the spider* to *Ananse's wife*. Remember to change the pronouns wherever it is necessary."

My own comment would be that not only is the intention sexist, since the implication is that Ananse's wife would be as selfish and stupid as he was without a mind of her own, but, perhaps more to the point in this paper, it *is* possible to let students read without attention to content or values implied in the material.

There *are* writers of children's books who are able to reflect changes in social attitudes and to encourage new attitudes by presenting individuals instead of traditional stereotypes. One situation which may not be familiar is that of the image of gypsies in

children's literature. Carla Stevens,[20] herself the author of several children's books, has commented forcefully on the gypsy experience, and on the representation of gypsies in non-fiction and fiction written for young children. She points out that there has often been fictional reinforcement of stereotypes and that the fears and suspicions aroused are likely to be generalized to all gypsies and retained long after its source, the story, has been forgotten.

In the context of Stevens' comments, Rumer Godden's *The Diddakoi,*[21] is a book that breaks through the gypsy stereotype in a special kind of way. Kizzy was a Diddakoi, a half-gypsy, determined to resist the pressure to conform and in the end she was able to win the respect of her schoolmates and acceptance for her gypsy ways.

The non-conformist has not always received a sympathetic hearing in children's literature. There is still a great deal of resistance to exposing young people to lifestyles of which adults disapprove, and to language that may influence behaviour. The issue here is whether books used in school should mirror all forms of reality or present a more ideal society, and the assumption is that values can be transmitted through the printed word. Yet the Ontario Ministry's *Resource Guide for Senior Division English (1980)* reminds us that "a work of literature is not a model for behaviour. It is one writer's vision of the world as it is, was or could be" concluding that the exploration of values can be a worthwhile approach to the study of contemporary literature.

It is understandable that more public attention has been directed at learning materials used in schools than to those over which parents exercise direct control. Textbooks have been the centre of a fair amount of controversy in Ontario and elsewhere in Canada. Parents, teachers, and community groups have expressed their concerns about the value implications of readers and textbooks, citing omissions as well as misrepresentation and misinformation. A 1978 statement by the Association of Canadian Publishers[22] acknowledged new needs —

> *"In recent years, the need to ensure that school textbooks did not express or endorse racial, religious, cultural, occupational, ethnic or sexual prejudice, and did not perpetuate and support stereotypes of people of different classes, races, sexes or religions, has become even more visible to educational authorities, to publishers and to the community than it was earlier."*

The Association concluded that this was because community standards and values relating to these issues have undergone substantial changes in recent decades. Faced with the reality of Canada's multicultural school population and pressure from the Women's Movement, Canadian publishers have had to develop new perspectives on school materials. In this connection, the Association's statement indicates that sex bias in textbooks has at times resulted in writers and publishers avoiding stories with human characters and substituting stories of animals with indeterminate sex.

This has not been a universal solution. New materials have been developed that show new realities. *The City Kids Book*[23] presents a program based on ordinary working people in the city. The "thank you" poster expresses the children's appreciation of the work of people who work hard and develop a different social class orientation.

> *"Thank you for making good chairs.*
> *Thank you for working in the MIO pop factory.*
> *Thank you for keeping our stores clean."*

The view from the top is not grass and trees and flowers, but, as this student writes —

> ***From My Window***
> *From my*
> *window I see*
> *ants crawling.*
> *I see windows and*
> *clotheslines. I see*
> *red brick and cement.*
> *From my window I see a*
> *wall.*

No enchantment here, but the reality that the child knows and to which he can relate. Kids Can Press have also attempted to reflect reality by identifying situations that children currently experience, as in *The Sandwich*,[24] and finding practical solutions.

Yet this kind of approach has its critics, as in the opinion expressed by Ron Waldie, "Teach skills, not attitudes."[25]

Admitting that textbooks provide "a useful gauge for assessing ourselves as a society", the reviewer states his objection to current concerns.

> *"Unfortunately, we are producing an increasing*

*number of books that do not focus on skills at all, they focus on attitude. Nowhere is this clearer than in the attempt to atone for past sins of omission regarding Canadian studies. There is an effort on the part of some editors to inculcate in students, from a very young age, an attitude, a pose to Canadian realities. Giving students the right attitude about the currently popular issues and concerns rather than giving them the rational and critical skills to cope with such issues as racism, French-English relations, and poverty is ultimately as futile and dangerous as completely ignoring the issue."*

School textbooks are still significant in shaping student attitudes. Changes in teaching methodologies and even the use of a multi-text approach have not lessened the impact of the text as authoritative source of reference accessible to the individual learner. The frame of reference of the text includes a value orientation and it is encouraging to note that textbooks are receiving more careful scrutiny prior to approval for use in the schools. In Ontario for example, in addition to the accepted norms of scholarship such as accuracy, reading level, style, etc., evaluators are asked to take into account a number of perspectives relating to various forms of bias.

Content has to be weighed for omissions as well as for value implications of items included. In terms of Canada's multicultural and multiracial reality, omissions often betray attitudes and values as surely as do ethnocentric references to women and to minorities. As a Metropolitan Toronto School Board comments:[26]

*The net effect of the visible minorities' invisibility in curriculum materials . . . . is to allow to go unchallenged two insidious racial myths: A) That certain races are innately more Canadian than others and, B) That minority people have not made any contribution to Canadian or world development . . . . Minority children grow up without heroes/heroines they can identify with and white children grow up thinking minorities incapable of achievements that bring universal recognition.*

A case in point is the Ontario Intermediate Division History unit on Loyalists in Upper Canada, in which Black arrivals have only recently been included.

There are other value indicators in textbooks, such as ex-

tent of reliance on stereotypes. This is a difficult area and the usual response tends to be reliance on traditional acceptance of a particular kind of protrayal. Sex role stereotyping is beginning to be recognized. In Ontario's Resource Guide for Senior Division English there is reference to the study of women and men as stereotypes in language and literature.

Critics have greater difficulty in admitting to the need to update the textbook image of racial, religious and cultural minorities. (Alderman Ying Hope's recent protest of the National Ballet of Canada's oriental scenario in the Nutcracker Suite met with similar reactions.) However, a comparison of textbooks produced a decade or more ago can demonstrate some of the ways in which factual information as well as interpretations have had to be updated or reconsidered. The study of the Third World and the politics of development in *People and Politics* continues to challenge textbook evaluators as does the study of world religions.

The halo of value in school books is reinforced and transmitted by the *language* that shapes the content of textbooks. As noted in the report *Beyond Pictures and Pronouns*, (Sadker 1979)[27] studies show that language serves to determine perception of reality. In *Words and Women* (Miller & Swift, 1977)[28] examine the extent to which school children can respond to the use of the generic term 'man' as collectively including 'women'. The authors also observe that 'the linguistic presumption of maleness is reinforced by the large number of male characters, whether they are human beings or humanized animals, in children's schoolbooks, storybooks, television programs, and comic strips.'

The Black community has noted the pervasiveness of color symbolism in the language, White associated with positives and Black as negative. Colonel White and Colonel Black in the U.S. children's T.V. cartoon program, Captain Scarlet, represent the good guy and the bad guy. Studies such as that done by David Pratt[29] use content analysis to identify use of value-laden terminology commonly found in History and Social Studies textbooks. The Saskatchewan Human Rights Commission[30] adapted Pratt's methodology for their 1974 content analysis of Social Studies textbooks used in Saskatchewan schools. In Manitoba, the Manitoba Indian Brotherhood[31] sponsored a study of Social Studies textbooks approved for use in Manitoba schools in terms of the image of people of native ancestry portrayed in these junior texts. The Nova Scotia Human Rights Commission organized a Textbook Analysis Committee to examine the issues involved in analysis of learning materials.[32]

There is no doubt that History and Social Studies have so far been the main focus of textbook analysis, and many historians have had serious doubts about the trend that has been developing. Content selection and language usage as well as illustrative material for all subject areas convey their own special messages and the halo of value is not restricted to one field of study.[33]

Illustrations, pictures and cartoons probably make a more immediate and more lasting impact on the young student than do content and language considerations. Selection of material and format need to be evaluated for omissions as well as for the messages conveyed, and the same kind of criteria can be applied in the evaluation process. In *Teaching Prejudice*[34] McDiarmid and Pratt addressed the issue of pictorial stereotypes.

The question of value issues in school textbooks is a matter of worldwide concern. Between 1971-74, a study of secondary school History, Geography and Social Studies textbooks in 7 countries was sponsored by UNESCO and coordinated by the International Textbook Institute, Federal Republic of Germany.[35] The objective was to critique the representation of other countries as a way of promoting education for international understanding. Countries involved were — France, Federal Republic of Germany, India, Japan, Kenya, United Kingdom and Venezuela.

The critera developed for the study related to quantitative and qualitative analyses of textbooks. The qualitative measures were — accuracy, adequacy, and sensitivity, Findings related to —

(A) Out of date fact
(B) Oversimplification
(C) Inadequate representation
(D) Undue emphasis
(E) Incorrect use of terminology
(F) Defective maps
(G) Poor photographs

In the United States in the 1970's, the controversy over reading materials in the public schools has lead to a number of court cases. Atkins and Carline[36] cite 13 cases as relevant to this matter, dividing these cases as relating to:

(1) Freedom of religion and evolution
(2) Introduction of reading materials
(3) Preventing use of certain materials
(4) Dismissal of teachers for using certain materials.

One significant result of the study was recognition of the need for school systems to have written policies and procedures for selection of reading materials. It was further recommended

that teachers using potentially controversial reading material in their classrooms should prepare written rationales. It was also suggested that there should be a process of community involvement, with inservice days focusing on criteria for selection and that university teacher preparation should include the issues involved.

Where does this heightened awareness of the ways in which values are transmitted in books used with young people leave the author, the publisher, the teacher and the parent? Censorship of school books surfaces as an issue with a fair degree of regularity, and it is essential that criteria be developed to justify selection of learning materials. There is certainly room for a continuous dialogue and it is in an attempt to seek consensus from participating groups that the Ontario Ministry of Education has developed a number of initiatives intended to improve the quality of classroom materials. The recent Ministry publications *Race, Religion and Culture in Ontario School Materials*, outlines these initiatives and suggests the adoption of the following basic principles in representation of racial, religious and cultural minorities[37]:

1. *Learning materials should contribute to a feeling of self-worth in all students.*
2. *Learning materials should reflect fully and accurately the reality of Canada's racial, religious, and cultural diversity.*
3. *Learning materials should facilitate the development of mutual awareness, understanding, and appreciation among all racial, religious, and cultural groups in Canadian society.*
4. *Learning materials should recognize the universality of the human experience and the interdependence of all human beings and communities.*

Application of these general principles need not result in an antiseptic and uninspiring approach to learning materials. As the Association of Canadian Publishers noted in their 1978 statement, controversial issues should be explored in textbooks. The wide range of print materials that can be used with young people provide ample opportunities for presenting different perspectives and identifying universal themes. The limitless possibilities for stretching mind and spirit are well illustrated by Byrd Baylor's *The Way To Start A Day*[38] — celebrating the morning for all peoples in an eloquent testimony to the need of the individual for self expression.

*Go outside*
*And face the East*
*And greet the sun*
*With some kind of*
*Blessing*
*Or chant*
*Or song*
*That you made yourself*
*And keep for*
*Early morning.*

*A morning*
*Needs*
*To be sung to*
*A new day*
*Needs*
*To be honoured*
*People*
*Have always*
*Known that.*


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# Multiculturalism and Human Rights in Education: A Government View

The subject of multiculturalism is central to very many of our current endeavours in public education, for it touches on many of our most pressing tasks and objectives. Questions of human rights and multiculturalism impinge on at least three areas of our activities in public education.

The first of these is our own treatment of individual students and teachers in the school system. The second is the matter of bias and oversight in the public school curriculum. The third is the inclusion of material about minorities and women and multicultural groups, and the proper recognition of human rights issues in the curriculum and our teaching practice. I will concentrate on the second and third topics, since these pertain to the specific job of education, to what we teach and the way we teach it.

If the schools are to preach human rights and tolerance for diversity, they obviously have to practice these virtues themselves within their own walls. This means that they have to alter, when necessary, their own programs and practices to accommodate the legitimate claims, demands and interests of various minority groups, whether racial or linguistic, the handicapped, Native peoples, immigrants, and one group in society that is in fact not a minority, namely women.

Before dealing with the general concept of multiculturalism, I should like to briefly address the related questions of women's rights.

The status of women ought to be a concern that is very close to home for educators. The majority of teachers are women, while the majority of administrators are, and indeed until recently, almost all were men, although we are beginning to correct that imbalance. For example, recently there have been several appointments of women to senior administrative posts in the Department and the appointment of several women inspectors.

The last decade has seen, besides obvious changes in public attitudes and social customs regarding women, the sometimes highly publicized entry of women into many of the traditional professions in greater numbers than ever before. This is a great change from what was normal in the past and deserves to be recognized for the significant development that it is.

This will certainly open opportunities for some women. But it does not answer to the needs of many women who may be suitable candidates for highly skilled, high paying technical, industrial and craft jobs. Many recent studies confirm the commonsense view that highly skilled blue collar jobs will prove to be the toughest nut for women to crack. In a society where many women, not just a professional or academic elite, wish to be gainfully and fruitfully employed and where there continues to be a need for technical specialists and highly skilled workers in innumerable occupations, we should not ignore either the aspirations of women or the demands of our economy.

What I want to emphasize in this paper is the way in which our concern with human rights and multiculturalism finds reflection in our curricula and in our teaching practices. In these issues, it is necessary to scrutinize every aspect of our course offerings and our teaching practices in order to insure that our programs and practices do not enshrine, convey or propagate prejudice, bias or stereotyped images, whether by omission or commission or whether by design or inadvertently.

This is a very comprehensive statement of the purpose of our human rights and multiculturalism endeavours. It fairly illustrates the complexity and multi-faceted quality of the challenges that offer themselves to us in this field. For we are not only concerned with material in our curricula and practices that communicate or arouse bias. We are also, and, if anything, even more concerned with what is not yet included in the curriculum, with the extent to which our courses and programs do not fully and accurately reflect the true diversity of our society, the tangled history of our various peoples, the highest ideals and aspirations of our civilizations, ideals and aspirations which remain very far from fulfillment.

In these questions, when so much is happening while so much more remains to be done, there are twin dangers. One of course is complacency. The other is the refusal to acknowledge the progress we have made. I want to treat the latter extreme first, since I want to establish the base from which our current and future efforts arise.

There are several reasons why we should take note of the progress that has been made over the last several years in the area of human rights. In the first place, there are people and organizations who deserve our thanks and praise for their efforts in advancing the rights of particular minorities and disadvantaged groups, and for their effects in making all of us aware of human rights as an issue that all of us in education and in society must confront.

Along with the many organizations advocating the specific interests of groups who have been the victims of discrimination, bias, and the denial of their rights, there is one agency which deserves special mention. This is the Human Rights Commission. Over the past several years, it has sponsored studies of the position of various minorities and women in Nova Scotia society, it has worked to resolve specific human rights and complaints, it has sought to enhance the climate for human rights in this province, it has worked to create in all of us an increasing sensitivity, awareness, sophistication, knowledge and commitment in the field of human rights.

Jointly, with the Deputy Minister of Education, Mr. Gerald McCarthy, the Chairman of the Human Rights Commission, Mr. George McCurdy, chairs the Joint Education and Human Rights Committee. This group also includes representatives from the various groups who have a legitimate interest in the question of human rights. It has proved to be an ideal and effective forum for airing, discussion and resolution of human rights issues. It shows how much can be accomplished by combined efforts of men and women of good will and shared commitment.

We in the Department have benefitted greatly from the deliberations and suggestions of this committee on all manner of questions where the issue of human rights impinges on the word of education. Much of the effort over the past several years directed towards the removal of biased materials has its roots in the discussions of the Education and Human Rights Committee. In fact, the origins of this committee are to be found in a desire expressed by the Human Rights Commission and other activist groups for a means to raise and resolve human rights issues that might arise in public education.

There is a second reason why we should not hesitate to take note of the progress that has been made in the area of human rights. And that is the many highly visible changes in the popular image of many minorities or disadvantaged groups in society. Attitudes and behaviour that went unquestioned and unchal-

lenged just a generation ago are now very likely to cause embarrassment and shame in most normal, educated, fair-minded people. These changes in attitudes, for which the education system is undoubtedly in part responsible, may still be too recent to have had lasting or visible wide-spread effects on the actual socio-economic position of most individual members of minorities, immigrant groups, the handicapped, Native peoples and women. But we at least have a rough balance sheet of what has been done and what remains to be done. Attitudes have changed, and that is a very important first step.

And that leads me to the third reason why we should be prepared to recognize the measure of accomplishment we have so far achieved in the area of human rights. That is to focus and direct our energies, our sympathy and our minds on pressing problems that remain to be defined, identified, and dealt with. In these matters, we should prepare ourselves to fight the next war, not the last.

We owe a great deal to those groups among Blacks, women, Native peoples, Francophones, immigrant groups and, since we are educators, let us include advocacy groups for students with special needs, who have made all aware of the issue of human rights as our society has never been aware of it before. They had an important role to play in instigating inquiries into bias in school materials and programs. Some of the first studies in this area were produced by activist groups themselves. Their questions, their challenge, their confrontation of difficult problems have caused very searching and far-reaching re-examinations of the way we teach academic subjects, the way we conduct research in the social and policy sciences, the way we cover the news, discuss public issues, write history, talk to one another, describe one another, indeed the way we use the language. These are practices and customs which go to the very roots of our mores, our values, our beliefs, and our culture: and they have been both profoundly unsettling and profoundly therapeutic for society.

For we have done a great deal, particularly in the area of purging the curriculum and textbooks. This has been one of the most important human rights enterprises of the seventies. It is far from complete. The kind of examination of texts that we want to conduct for signs of bias and prejudice is not a simple matter. It entails a careful consideration of very specific words, images, photographs and sections. It involves consultation with teachers in the field and other experts who can help us evaluate curriculum

materials for possible bias.

This is a very important task, and we are determined to do it as carefully and expeditiously as possible. By its very nature, it is slow work. It requires us to survey the large number of new works which publishers submit to us for possible inclusion in our lists of approved materials for the schools of Nova Scotia. There is also the difficult matter of bias in materials already authorized for use in Nova Scotia schools. Books adopted many years ago and still in use are very likely to contain references that reflect the thoughtlessness, the complacency, the insensitivity and let us admit, the outright prejudice of the past. In such cases, we are prepared to remove such books from our approved lists and we urge that local boards will follow the spirit of that action and themselves stop using books that are still in use in their schools and which are in fact the property of local boards.

Examination of curriculum materials for bias of any kind is a proper and legitimate educational enterprise. It is an effort to remove untruths, inaccuracies, distortions and irrelevancies from our curriculum. A report on sexual stereotypes in the elementary curriculum issued under the auspices of the Human Rights Commission at the end of 1976 defined the issue well when it described bias as the irrelevant and impertinent marking off of matters of race, ethnic origin, gender, religion or any other quality that causes individuals to be subject to acts of discrimination. At a recent meeting of the Joint Education and Human Rights Committee, one of the participants said that we could justify removal of biased materials from the curriculum simply on sound educational or pedagogical grounds. Bias as this person put it, is not educational, it is not factual, it is not the truth.

The work of removing bias and stereotypes from our curriculum is necessarily a work of criticism and destruction. It is a negative exercise, a preliminary to anything else we might want to do in the field of multiculturalism and human rights. The degree of progress we have made in purging the curriculum of offensive references and loaded stereotypes, is easily seen by reference to the Graham Report.

In its chapter on Human Rights and the Schools, the Graham Commissioners set out briefly, pungently and, unfortunately, very accurately, the images of minority groups generally propagated by the Nova Scotia school curriculum just a few years ago. To the extent that the school program mentioned Blacks, Acadians, and Native peoples at all, it did so either in a condescending or a romanticised way. And, too often, it left the impression that

Blacks, Acadians and Native peoples were no longer significant presences in the life of this province, no longer groups with justifiable grievances to raise.

On matters of prejudice, it is very hard to speak with certainty about our own enlightened attitudes, much less those of a whole population. But I trust that such gross distortions of the historical record and such egregious suppressions of contemporary reality are a thing of the past so far as the public education system in Nova Scotia is concerned. To the extent that this is still not the case, then I earnestly intend it to be the strongest possible admonition to the schools of Nova Scotia to make it so.

But criticism and fault finding are not enough. The correction of error and the righting of previous injustices are only the first step in our human rights initiatives in the schools. For what we want to do ultimately is to encourage in our students an understanding of our society as it is, with all its variety of cultures, races, religious and national traditions. And beyond that, by removing barriers to understanding: by acquainting students with the true complexity of their province, their country and their world, we wish to awaken in them a fuller understanding, appreciation and acceptance of what is after all one of the defining features of our own civilization: the belief in the unique worth and value of the individual human being or person.

And we do indeed believe it. We certainly proclaim our belief in equality and in the worth of the individual often enough. We just don't practice it nearly enough. Yet it is the belief upon which we can most easily agree, the belief against which we have in the past and will continue in the future to measure our treatment of one another. The fact of our being here today shows our commitment to these ideals. The fact that we have to be here at all shows the distance we still have to go in order to make these ideals of equality and individual worth fully operative in our school system and in our society.

When we talk about human rights in this context, we mean certain rights that accrue to human beings simply on the basis of their humanity. And, when you think of it, there is a surprising degree of consensus concerning the nature and content of those rights. When we deal with human rights, therefore, we are addressing a problem that, in the abstract at least, should not raise impossible difficulties. There is a body of pronouncements on human rights, including Magna Carta, Habeus Corpus, the American Declaration of Independence, the Rights of Man, numerous United Nation Declarations, and various Canadian Legislative and

Constitutional Proposals which set forth a number of specific rights which almost all of us will readily acknowledge to be fundamental human rights.

There is, however, a very useful distinction to be kept in mind when we consider the subject of rights. That is the distinction between human rights and civil rights. The former refers to rights which we regard as belonging to human beings by their very nature. They pertain to every aspect of our lives, our personal, social, economic and political relations. Therefore, it is entirely proper for the schools to concern themselves with the depiction of the various visible and identifiable groups in our society who have been misrepresented or ignored entirely in our school materials in the past. The stereotypes that have been perpetuated by our cultural institutions, including the schools, or that have been too often allowed to go unchallenged by accurate, precise, concrete information, are among the greatest barriers to our appreciation of our common humanity among the great diversities of cultures found in our world.

Our concern in recent years with stereotyped and biased references to identifiable minorities and women should not lead to the conclusion that human rights are only for the benefit of those groups that circumstances have chosen for special attention. Human rights we understand to belong to everyone, regardless. They reside in individuals who are members of a single human family, rather than with members of any particular division of humanity. We are talking here about the rights of individuals before we talk about the rights of groups.

But we do concern ourselves with certain visible groups for two very good reasons. In the first place, some people are much more likely to have their rights denied and abridged than others. We have been, therefore, very unequal in our recognition and granting of equal rights. Certain groups need special cosideration. They do not need to have the culture in general or the education system in particular, continue to perpetrate, and to perpetuate distortions, falsehoods and libels about them.

In the second place, human beings exist, are born and grow up with particular human communities. They do not emerge fully formed, without antecedents or background or traditions. To fully understand our fellow human beings, therefore, we have to come to appreciate their particular cultures and circumstances. And since the school system has tended to slight or ignore that portion of humanity that did not choose to be born in the Mediterranean Basin, Western Europe or North America, part of our

strategy for redressing that particular imbalance has to be to introduce teaching and discussion of cultures and societies, whether in Canada or elsewhere, which we have often failed to even acknowledge in the past.

That brings us to the positive element of our multiculturalism programs, not simply the exclusion of materials that should not be in our curriculum, but the inclusion of what properly belongs in the curriculum in the world of today. For the inclusion of materials about various groups in our society is not only a belated act of reparation for earlier neglect and harm. It is also a necessary educational development in an age that has seen many dozens of new nations come to political independence and which will increasingly see our Eurocentric notion of culture challenged and widened.

But if human rights draw their significance from an understanding of culture, they may lead into more specific political programs. That brings us to something which we should not regard as synonomous with human rights, namely civil rights.

For civil rights are the specific legal immunities, claims or protections that a particular political community accords to its citizens. They are means whereby a political community chooses to make the ideal of human rights, which we all share, operative in the political and judicial realms. How best to insure protection for the rights of citizen, or the criminal defendant, or a member of a particular ethnic or linguistic community involves difficult and intricate questions of jurisprudence, political philosophy and public policy. These are matters about which Canadians at the present time are learning a great deal. But they are not the primary focus of our human rights and multiculturalism programs. When we address these issues, we are trying to deepen our understanding of certain fundamental convictions which we uphold about individual human beings. These are beliefs that precede any consideration of politics, the judicial system or economic life.

Therefore, our concern with human rights goes to the very heart of what we think about ourselves and about others. It therefore concerns culture in the widest sense. I do not confine the meaning of that word to the arts, though the arts are one of the most powerful vehicles we have to express our sense of cultural identity. Nor do I even restrict that word to its anthropological meaning, which in practice has often boiled down to exotic customs and practices belonging to so-called underdeveloped or primitive societies which we with our scientific, rational, secular outlook have outgrown. Culture really means those implicit,

difficult-to-articulate but supremely authoritative standards, values and ideals by which we choose and thus reveal what we regard as being of greatest importance. Culture is our criterion of, to use archaic, old-fashioned, blunt language, the good, the true and the beautiful. And whatever its sources, whatever form its expression takes, it must not become identified, as has too often been the case in the past, with any particular societies, any particular religious and philosophical traditions, any particular nations, races or genders. We must learn to draw our notions of excellence, of value, or distinction from wherever they present themselves for our admiration and emulation. No one culture, no one tradition can claim a monopoly on these qualities. Wherever we draw our own sense of values, we must and should expect to see them paralleled, echoed and challenged by traditions other than our own.

That is why the study of human rights naturally leads to the consideration of many different groups and nationalities who have come to make their unique contributions to Nova Scotia and to Canada and, ultimately to the study of the increasingly interdependent, international environment which more and more impinges on the lives and concerns of all of us. The study of our own diversity, the proper appreciation of the global community which we must learn to take into account, can become important organizing principles for many of our courses of study. And not only do multicultural studies, like history, broaden our minds and nourish our imaginations. They also teach us essential knowledge about the world as it is today and as it will more and more become tomorrow.

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Rod Campbell

# Epilogue

My task, as I see it, is to take the multiplicity of ideas that have been so ably presented, wrap them in some multi-coloured paper and tie a neat bow around it. Yet, this book hardly lends itself to tidy packages. The ideas open up new vistas, areas to explore and cause reflection about schools and their goals. At best, my wrapping will be loose, only to bind together some thoughts as the readers return to the classroom to resume the real work.

Well, let's see what we have to wrap up?

Gil Scott opens our eyes to the notion of multiculturalism in a Canadian context and implored us to go beyond the contemporary perception of multiculturalism as a "song and dance" routine to a deeper understanding.

Dr. Jim Morrison forcefully points out the reality of multiculturalism in a province with 79% of its population Anglo-Celtic (Tony Johnstone's term). He has underlined the reality of multiculturalism in Nova Scotia and served to reinforce the Canadian multicultural fact.

Others remind us that multiculturalism offers an opportunity to go beyond our own borders, to understand our place within nations of the world. The essential concept of interdependence between people, between provinces and among nations. The cliche of "unity in diversity" was revitalized by writers who deeply believed in the notion.

All of these ideas are important for teachers to know and they provide a broadening of the traditional values of education. But just as Dr. Gold points out, like the debilitating effects of "guilt" on children, we as educators are too prone to pull on our "hair shirts" (blouses) to do penance for one more thing that education is failing to do. We could begin to "wring our hands", say "t'aint it awful" and feel guilty about our own inadequacies in understanding multiculturalism. Maybe a bit of guilt, or is it Selye's stress will help us reflect about our own attitudes – to know ourselves better. That is a requisite to begin to explore with confidence a multicultural world.

Tony Johnstone distinguishes for us between teaching a course in multiculturalism and teaching students who come from a variety of cultures. Paul Robinson underlines the problems

faced by even the most sincere teacher who finds himself/herself in a cross-cultural situation. You will need to analyze your own teaching situation to determine the focus of your multicultural education.

Now it's clear, that some readers come from classrooms composed largely of students from the "mainstream culture". Nevertheless, it is equally important to teach about the multicultural nature of Canadian society. People do leave their home communities and while multiculturalism is not as visible in some areas, it remains nonetheless an essential learning within a broader Canadian context.

For others, the demand is far more immediate and pressing. They teach in a classroom where multiculturalism is a daily routine. The demands on their time and energy are enormous; the strains on their sensitivity to student needs apparent. Nevertheless, there are many groups willing — even anxious to help in this task.

Now the opportunity is before you, to begin in a small way within your school and your region to heighten awareness of colleagues in multiculturalism and to generate interest in taking affirmative action. And you now know you are not alone. Remember, if the going gets tough, one leader had only 12 disciples and he had a fair impact on society. With inflation, I suppose it's only proper that we have 5 times that number present today. So let's begin!

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## Addenda:

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*The Iroquois* — Drawing the Matching Picture, How to Make a Cornhusk Doll, Crossword Puzzle
*The Buffalo Hunters* — Follow the Dots
*Inuit* — Arctic Quiz, Seasonal Activities, Follow the Dots

*The Buffalo Hunters* — Crossword Puzzle
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## Appendix

# Statement of Policy and Beliefs

The NSTU *recognizes:*

1. That schools of Nova Scotia reflect (or are representative of) a pluralistic, multi-ethnic society;
2. That the ethnic and cultural aspects of the plurality can and do influence the teaching/learning styles represented in our schools;
3. That the values and behavior patterns present and presented in our schools differ among cultural groups.

The NSTU *believes* that:

1. Citizens of a democratic society need ethnic and cultural literacy (adequate understanding of ethnic groups, ethnicity and culture);
2. Equality of opportunity and equality of access should be afforded to everyone;
3. Teachers, because of their role in society, have a major responsibility to contribute to the development of ethnic and cultural understanding;
4. The curriculum should provide students with continuous opportunities to develop a better sense of self;
5. The curiculum should reflect the ethnic and cultural learning styles of the students within the school community;
6. The curriculum should conceptualize and describe the development of Nova Scotia and Canada as a multidirectional society;
7. The curriculum should explore and clarify ethnic and cultural alternatives and options within Nova Scotian and Canadian society and make maximum use of local community resources;
8. School policies and procedures should foster positive multiethnic interactions and understandings among students, teachers, administrative and other support staff.

The *goals* of the NSTU with respect to multiculturalism are:

1. To foster and stimulate a higher level of teacher awareness and a deeper understanding of the relationships between social behavior, learning styles and ethnocultural differences and their implications for the classroom;

2. To provide information for teachers about the implications of multiculturalism in Nova Scotia and about services, programs, materials and developments relating to multiculturalism;
3. To encourage and promote the co-operation of teachers with organizations, groups and individuals involved with multiculturalism;
4. To encourage the development of a curriculum which would reflect the ethnocultural similarities and differences within the province;
5. To encourage the development and implementation of a structure of school operation and organization that involves adequate ongoing communication between teachers of different levels and subject areas of the curriculum and to ensure that the schools can adequately and impartially accommodate children of diverse backgrounds.